

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Our Lord's Endorsement of the Old Testament Scripture

Written in England 1895,
by the late John Urquhart

We have listened to what the Old Testament claims for itself, and to the witness which the New Testament bears to it. But, if we should stop here, the chief Witness of all would be unheard. The Son of God, the Lord of glory, has appeared among us. This Bible of the Jew existed in His day. It contained the same books, the same statements, the same words, as it contains now. It was set upon the same high platform, separated from every other book that was ever in the possession of man, and girded with a reverence due, not only to what had come from God, but also to what stood towards men in God's stead. The doctrine of its inspiration never stood higher than in the days of Jesus. What, then, did He say and do in regard to these views? Did He ignore them? Did He condemn them? Did He set them aside as delusive and idolatrous? Or did He accept and enforce them?

These are not vain questions. For Christ-loving and Christ-fearing men much depends upon the answer which they will find in the things Jesus said and did. Nothing can blot out the direct testimony that Jesus was God manifest in the flesh; that in Him dwelt all the fullness of the Godhead bodily; that they who had seen Him had seen the Father, and that the interpenetration of the Divine Persons was as true of Jesus in the days of His flesh as it is now. "Believest thou not," He asks Philip, "that I am in the Father, and the Father in me?" (John 14:10). The consciousness of Christ embraced every thought of God, and the consciousness of God embraced every thought of Christ.

The Lord further tells us in the same passage that His words and His works are not His only, but the Father's also. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). That statement has

a most momentous bearing upon the question now before us. The testimony of Jesus regarding the Scriptures is the direct testimony of the Father. What, then, we ask, is this testimony? for surely, having it fully and clearly, we have reached the end of controversy on this matter. Who is the man that, puffed up with the pride of supposed discoveries, will set his mouth against the heavens—his judgment against the decree of God?

Jesus Authenticated the Genesis Account of Creation

Mention has been made of the sacrifice which some propose to make of the Old Testament history. "Let the history go," they say; "what need we care, while the doctrine remains?" But if the history go, the reliability of the testimony of Jesus goes with it. We are simply amazed when we consider how the words of Jesus have grasped almost the entire

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Prize Winner in Annual Sword Evangelistic Sermon Contest

After Death WHAT?

By Evangelist Jim Mercer

1222 W. 50th Street, Minneapolis, Minnesota

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

Death is a part of the curse of sin. "Wherefore, as by one man sin entered into the world, and DEATH BY SIN; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

"Therefore as by the offence of one judgment came upon all men, to condemnation . . ." (Rom. 5:18).

Because all have sinned, all must die. "For the wages of sin is death . . ." (Rom. 6:23.) We ought to face the fact of death!

Death is not a pleasant subject, but it will be profitable if we face it soberly. It is said that "a wise man will prepare for the inevitable." What could be more inevitable than death? I KNOW



THAT I AM GOING TO DIE. There is no use for me to dodge this serious fact. Unless Jesus comes for me I must go to meet Him in death. So it is with you. One day your heart will forget to beat.

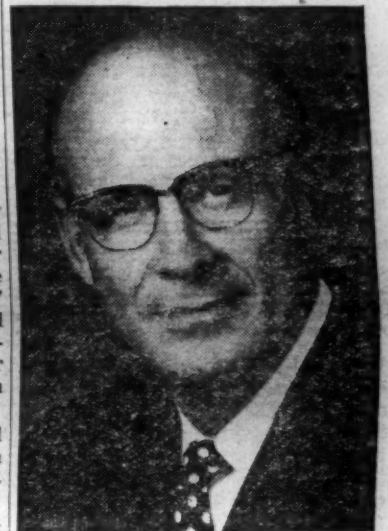
Your knees will buckle under your tired body. "Tired eyelids will be pulled like purple curtains over tired eyes. Tired hands will be folded over a motionless breast." You will be dead. The hearse will back up to your door. The undertaker will notify the newspaper and your name will be listed in the obituary column.

Now if you are wise, you will be prepared for that day. No man is ready to live until he is prepared to die.

Death is an ugly thing. But it is certain. It is our last enemy,

but it is on its way to your address. Death is no respecter of persons. It lays its cold hand everywhere. It snatches the tiny baby from its warm crib. It takes the old man as he sits in the easy chair by his fireside. Death takes the young mother and leaves the

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Dr. Jim Mercer

A Bible Answer to the Ultra-dispensational Heresy

By Evangelist John R. Rice

A young pastor writes saying: "Sometime when you have time to write to me, would you please state the plainest Scripture and any other reason you know against O'Hair's and Stam's hyper-dispensational teaching?"

The hyper-dispensationalists, or ultra-dispensationalists, say that a new dispensation began at Acts 28:28. Before that time, they say, the Scriptures were given to the Jews, and the church as the body of Christ was not revealed. They say that the teaching of the Gospels, particularly the Sermon on the Mount, was for Jews and not for Gentiles. They say that the Gospel of grace taught by Paul in his epistles, written after his Roman imprisonment, is different from the Gospel preached by the apostles in the book of Acts and the Gospel preached by John the Baptist and Jesus. They make a distinction between the "kingdom gospel," so called, and "Paul's gospel."

Ultra-dispensationalism, which teaches that a large part of the New Testament is for Jews only and is not applicable to Gentile Christians in the present day, is a modernism or heresy developed somewhat by Bullinger in England, by O'Hair in Chicago and others. Generally it is promoted by men without adequate theological training.

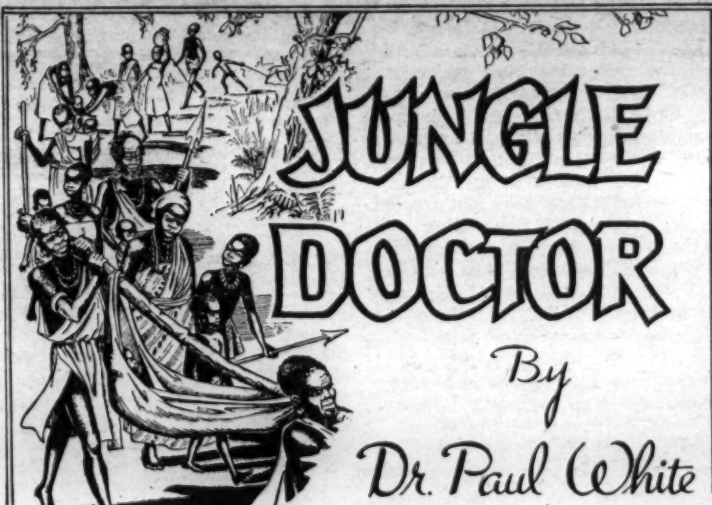
They have done much to split churches, to arouse enmity between Christians, and to discredit much of the Bible of present use. They say, generally, that baptism has been done away with. Some say that the Lord's Prayer is not for this age, some fervently deny that the Great Commission is for us, and some have repudiated even the Lord's Supper as being of law instead of grace.

I wrote the young pastor the following answer, giving Scriptures that disprove the teachings of this modern heresy.

I. The Great Commission Is the Same for the Whole Age

The Great Commission itself clearly contradicts the hyper-dispensational teachings of Mr. O'Hair. Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:18-20). Note the following things about this commission: (a) it is

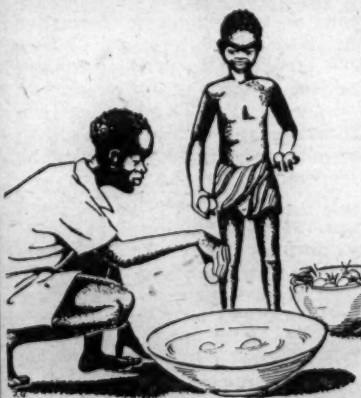
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CHAPTER V

Eggs and Roger

The egg floated to the top. "M-m-m-m-m," said the cook.



The little boy who was selling the eggs lifted half a dozen more from the gourd in which he was carrying them. Roger put them into a large dish of water. Another one floated to the surface. The little boy grinned:

"The hen in our house has been sitting on those eggs for a week. I wondered about them."

"M-m-m-m-m," said the cook. "I don't wonder!"

I came across to watch the fun. The cook carefully counted out the small round coins with the hole in the middle in payment for the eggs that were good. The small boy, who had no pockets, tied them on a strip of cowhide, and strung them round his neck.

"Where did the chicken lay the eggs, Chikoti?" I asked.

"In our house, Bwana, underneath the grain bin, near where I sleep."

"Where is your house?" "Right over there," pointing with his chin, and raising the pitch of his voice. "Over beyond the thornbush jungle where the lion killed the cow last week."

"What is it like?"

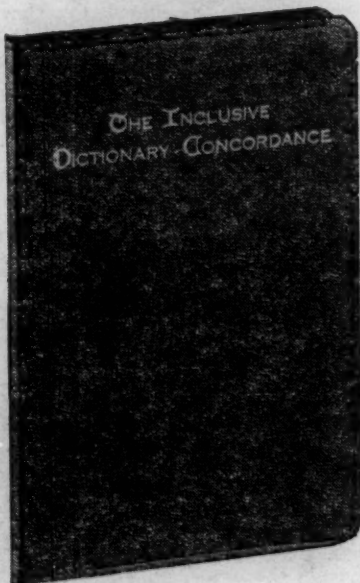
"Oh, it is built of mud, Bwana, and has a mud roof, mud walls, mud floor, and the only windows are tiny holes not big enough to put your hand through. We nearly always block these up with old bits of cloth to keep out the snakes."

"Kah!" I said. "I hate snakes."

"So do I, Bwana, and it's very

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FREE!



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Don't miss this opportunity. See page three inside and hurry.

The Blessings and Dangers of a "Co-operative Program"

By Dr. Charles H. Stevens
Pastor Salem Baptist Church, Winston-Salem, North Carolina

There is always a fine balance between things proper and good and things good which in themselves are carried to a harmful excess. This very fact calls for constant vigilance and a necessary check and balance. We can well imagine that Phariseism in its beginning grew out of an honest attempt on the part of a group of zealous Jews to retrieve a wayward nation from a state of lethargy and indifference to a reverence for the Law and the holy things of Jehovah. Ere long the movement to restore order became a fetish in itself and men worshiped the "thing" rather than Jehovah for whom the "thing" was designed to magnify. It would not be less than tragic for the engaged damsel on being presented with a diamond encased in a lovely box to forget the ring and cherish the casket in which it was delivered.

The Co-operative Program was born out of a sense of need for a united effort to promote giving and to lend support to the causes of our Christian faith in a ratio commensurate with their deserts and importance. The Co-operative Program of Southern Baptists was designed to foster unity and co-operation, and was offered to churches as a suggested plan of operation. In the early stage it was a means to an end and not an end within itself. We are beginning to wonder if the order has not been reversed until the Program has become the end rather than the means. If so, we are far more foolish and it is extremely more serious than the mistake made by the young woman who treasures the ornate casket and neglects the diamond.

Virtues of the Co-operative Program

First, the Co-operative Program brought order out of chaos in Christian stewardship. Instead of haphazard giving according to the immediate appeal based upon passing emotions in a field where agencies vied with each other for support somewhat irrespective of the importance and need, the Co-operative Program sought a just and discriminatory allocation.

Second, like a unified budget in a local church, the Co-operative Program reduced the unwholesome practice of multiplied appeals and giving by whims. Where giving was based upon the primary appeal of the emotions, the one who could draw the most tears would get the most money for his cause.

Third, the Co-operative Program made possible a wider reach in Southern Baptist organized work. Not only did it stimulate giving but offered a basis for safe plan-



Dr. Charles H. Stevens

ning for an extended world missionary program.

Fourth, the Co-operative Program proved a tremendous stimulus toward intensified efforts. There is a certain wholesome thrill in knowing that one is a part of a great movement, a movement where several million men and women of like mind and spirit are working together at the same job.

Fifth, the Co-operative Program made possible a more efficient and intelligent institutional and promotional technique. The same literature could be used, a better means of disseminating information was afforded, reaching, as it did, down to the smallest church and the last man.

All of these benefits are known and appreciated. But to quote what our blessed Lord said to the church at Ephesus:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainting. Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. 2:2-4.

The Threatening Evils

First, the Co-operative Program, the nerve center of Southern Baptist life, whether one will it or not, is fast providing a "Baptist hierarchy." A few leaders are calling the numbers and the rest are beginning to chant, like the Athenians of old, "Great is the Program of Southern Baptists." Great power is being transferred into the hands of a few.

Second, the Co-operative Program, perverted from its original purpose, can well tend, and is now so doing, toward a great "Southern Baptist Church" away from the historic basis of congregational polity and local church autonomy. So strong is this tendency that servants of the Convention, when in a tight place, as in the case of the Rocky Mount Court trial, will go so far as to repudiate former position, forsaking their own published tenets, deprecating principles for a temporary expedient, and selling the Baptist birthright for a mess of pottage. Like politicians, once elected they find it necessary to turn Heaven and earth to maintain their importance and the necessity of their function.

Those of us who have carefully read James W. Bulman's article, "Baptist Principles Under Trial," published in the July issue of the *Review and Expositor* (dealing ably and at length with the procedure of the Rocky Mount trial resulting in giving the property of the North Rocky Mount Baptist Church to the minority) are fully aware of what we mean when we call attention to this dangerous trend.

"How can we explain this truly amazing situation? However we explain it, one factor stands out: the Denominational Program has come to claim and to be given the final allegiance. This program is the thing that must be preserved at all cost: even at the sacrifice of the most time-honored Baptist, yea, New Testament principles. Thus it would seem that our leaders have come around to changing their position for the sole purpose of preserving denominational unity.

"Let it be acknowledged that our leaders have been doing what they sincerely feel is best for the preservation of our Baptist program. But have not the demands for expedience blinded them to the fundamental issue of the principle involved?

"We should not, of course, minimize the importance of preserving denominational unity. But we are simply defeating our own purpose unless we seek to preserve that unity upon a Baptist basis. Now how can we have 30,000 free and independent Baptist churches, and yet have them working together in one great co-operative endeavor? Only by our people's being committed to essentially the same beliefs and by their being instructed as to the nature of our larger Baptist work. This does not mean that on every little particular we must follow a certain interpretation; but it does mean that on the great essentials of the faith we must be together. But this, the only proper basis for our having denominational unity, has in recent years come to be denied—both in theory and in practice. In many Baptist circles an extreme anti-creedal attitude has prevailed, it virtually being claimed that it does not make any difference what one believes. This attitude has been all summed up in the famous answer given to the question, 'What is a Baptist?'—the answer being, 'It depends on where one lives.' This really means that there is nothing that distinguishes Baptists doctrinally, which must allow one to believe literally anything under the sun and yet be a good Baptist. Now if this be the case, if we do not have an essentially doctrinal basis for our unity, then on what basis can we have unity? There is only one other basis, and that is what is more and more coming to be adopted: It is loyalty to the denominational program. In other words, if we are not to have a unity based on loyalty to principle, then it must be based on loyalty to party. That is the position to which Baptists have been coming for sometime."

In speaking of the trend away from local autonomy and going in the direction of an autonomous convention, we could call attention to an editorial which recently appeared in one of our Baptist papers under the caption of "Church Stealing." You can only steal from a possessor. Who owns a Baptist church? The local association? The State Convention? The Southern Baptist Convention? We contend that a local Baptist church, if it is worthy of the name, belongs alone to the Lord Jesus Christ. Real church stealing is for a liberal or modernist to come in and by subtlety steal a church away from

the faith essential to a loyalty to Christ by denying belief in His virgin birth, His deity, His sinless life, His bodily resurrection and coming again. Here the matter stands, and there we had better leave it.

Third, our Baptist Program stands in danger of becoming a "Baptist Idol," a canon of measurement, a test of loyalty, a criterion of judgment. Even more serious is the danger of allowing a program to eclipse a Person, that Person being Christ. This was the course of the ancient Pharisees, it is also the fixed procedure of the Roman Catholic Church. No deviation is tolerated, no criticism is permitted, no questioning welcomed. "One cannot bolt the party with impunity." The finest example of perfect co-operation is found in Daniel 3:4-6:

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

There were three Hebrew children who for conscience' sake refused to catch the rhythm of the king's music. The rest of the story you well know. The world has never loved a nonconformist.

This danger of a program becoming a fetish is already in process. A tradition, as history reveals, can well eclipse the teachings of Scripture in power and authority, in the lives of individuals. When such a position is reached one no longer searches the Scripture in order to ascertain whether or not these things are biblical or spiritual but has only to consult the agenda of the program. Though few if any would admit it, the Program in many instances has taken precedence over Christ. "Impossible!" you say? We are not so sure. Here are two pastors, one is a liberal thereby denying the virgin birth, the deity of our Lord, the blood atonement, and His personal return, but he co-operates. The other accepts, believes, preaches all the cardinal doctrines of our faith, but refuses to support infidel professors and worldliness in church-supported colleges and thereby is compelled to designate. Which think you will be accepted and which rejected by the denominational boys? You know the answer; so do we all.

Fourth, the Co-operative Program lends itself to "fixing" allocations according to the opinion and desires of the men at the top. For instance, in North Carolina 53c out of every dollar given to the Co-operative Program stays in the State and 46c goes to Southwide objections. What becomes of the 53c left in North Carolina? Well 34c goes to the seven Baptist colleges, Wake Forest and Meredith getting a major share. Knowing you could never get the Baptist people at the forks of the creek in the country, village and town to support the highly secular and all but self-governing institutions with their fraternities, dancing, drinking, and liberalistic trend, the leaders have hidden in the Program a lion's share for so-called Christian education, then they turn on steam to produce loyalty and co-operation. "We fix it. You support it!" To refuse to take the whole is to expose one's self to the charge of disloyalty or the charge of not being a Baptist.

Fifth, the Co-operative Program tends to make giving impersonal and formal. There are thousands of Southern Baptists who have never seen a foreign missionary. There is great virtue in the personal appeal of men and women "who have been there." This trend could be as formal and as cold as the tithing of the Pharisees. One can be a tither and still crucify the Son of God. It did happen.

Sixth, a tight program makes for difficulty in correcting evil trends and conditions within the Convention agencies. It is hard to correct the liberal trends in a great college or institution garrisoned by an educational hierarchy and guarded by sacred tradition. There are always friends ready to run interference and make the opposer

THE EDITOR'S Notes

by John R. Rice

Every department at the Sword of the Lord Foundation offices is overwhelmed with work. Our printing department is weeks behind. The editorial department, the advertising department, the subscription department—all are jammed with all the work we can get done. Thank God, we have had a busy summer and great blessing. But we need your constant prayers.

We Need Workers: Please Help Us Get the Right Ones

We need a printer who knows offset printing and general printing. Of course he must be a Christian man, with his life laid on the altar. We need someone who can do layout and typing; perhaps some drawing for our art department. We need a fine typist in the editorial department, and a secretary in the subscription department. You can help. First, will you pray that God will send to us the workers He wants us to have. Second, will you recommend to us or recommend us to someone, to high-grade workers who want to be in full-time Christian work and are willing to fit into our very high standards? Address the Editor, 214 West Wesley, Wheaton, Illinois.

Who Said They Were for Children?

A fine editorial assistant said something about the missionary stories from *Jungle Doctor* now appearing in *THE SWORD OF THE LORD* being so interesting and blessed for children. Who said they were for children? Of course they are so simply written, so interesting and charming that young people and some children will read them with delight. Well, this editor is sixty years old, but I find them thrilling and heart-warming, some of the best missionary literature written in this generation. I think that preachers, teachers, professional people, mature adults will find them blessed and interesting reading! Note that ten copies of this beautiful book of fourteen chapters, retail price, \$1.40, will be given free for the best ten letters each week on "Why I like the *Jungle Doctor* stories."

Read Dr. Stevens' Article, "The Blessings and Dangers of the Co-operative Program"

Dr. Charles Stevens is a Southern Baptist pastor, and has been for many, many years. He is president of the Piedmont Bible College at Winston-Salem, North Carolina, and pastor of Salem Baptist Church. He is a scholarly and devout man of God. *THE SWORD OF THE LORD* is not a denominational paper. Rather, we feel our ministry is to all the people of God who have been born again, who believe the Bible, who put soul winning first. But the problems Southern Baptists have in their Co-operative Program as listed by Dr. Stevens, are problems that people in all denominations need to face. So we have presented the article here. There are genuine blessings in co-operative planning when

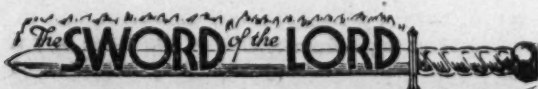
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look ridiculous. Once apostasy sets in, judgment is the only cure.

A Suggestion

You may reply to the above by saying the treatise is destructive. We do not so intend. The whole background of the writer is Southern Baptist. One purpose is to warn, to alert to an imminent danger that can well-nigh undermine our Baptist foundation.

We dare suggest that we return to the "Faith of our Fathers" by making loyalty to the great doctrines which have characterized us through the ages rather than loyalty to a technique of co-operation as our bond and union. *Why should those who hold tenaciously to all that Baptists have believed and fought for be read out of court over the matter of full co-operation? We await the answer.*



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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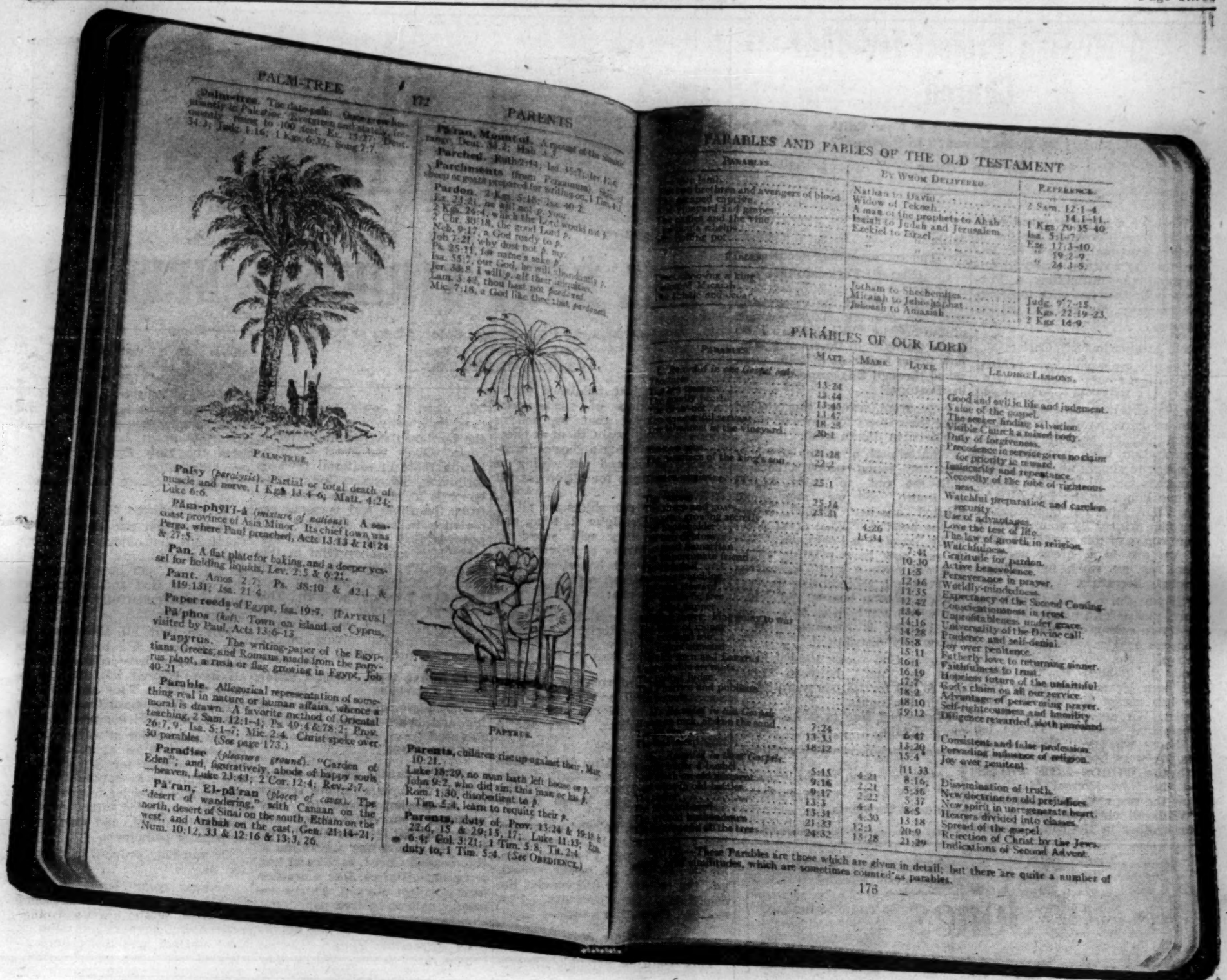
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Those who wish may send

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Bible Manual on the Home

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three-year subscription to one address for \$5.00, because it saves us renewal letters, renewal blanks in THE SWORD, and extra promotional expense, making new stencils, etc. But the regular subscription price is \$2.50 a year. But here you may get subscriptions worth \$15.00, plus a \$3.00 book, a total \$18.00 value, for only \$10.00! (For each subscription in Canada and foreign countries, please add 50c, which we must spend for extra postage).

Here is a way to send THE SWORD OF THE LORD to those who need its blessings, while you can do it at a low price, and at the same time get for yourself, or as a gift for others, this very popular Bible manual on the Christian home, the book, THE HOME: Courtship, Marriage and Children, by Editor John R. Rice.

Thousands Blessed Through This Big Book

We are proud and grateful to God that the demand has been so great for this book, THE HOME: Courtship, Marriage and Children, that we have published 75,000 copies! And the new edition has a new pictured cover, fresh red and green colors, and is prettier than ever. It still has the Madonna-like picture of Mrs. Rice and baby Joy, born on our sixteenth wedding anniversary. It has the family record and marriage certificate, 381 pages, 22 chapters.

An eighteen-year-old boy near Toronto, Canada, ordered this book. But when he received the package at the post office he remembered a family nearby which was being broken up. The husband and wife had separated, the wife,

back with her father's people, had sued for divorce. The lad decided that they needed the book more than he did and so he took it to the man to read before he even read it himself.

The estranged husband read some chapters in the book and was led to fall to his knees in prayer and confession of his sin and failure. Then he took the book over for his estranged wife to see at her father's home. They read some chapters together, cried and prayed, confessed their faults, and decided to cancel the divorce proceedings and renew their marriage vows and start their home again!

This morning I read again the words of a man from Statesville, North Carolina, who said, "If I had had this book when I was seventeen years old, it would have saved me thirty years of misery."

This summer a husband brought his beautiful little girl to see me and said, "Dr. Rice, my wife and I feel we ought to thank you for this baby." He told how, with several children, they had rather carelessly decided that they wanted no more children. Then they read my book on THE HOME: Courtship, Marriage and Children. They saw that they might be turning down some wonderful blessing God had for them and that they ought to revere the privilege of receiving any gift the dear Lord would send them. They changed their plans. They allowed God to send them this beautiful baby girl. And now, the father told me, this girl had the sweetest disposition of all their children; she was a constant delight to them. They felt that they would have missed

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A Mission Project for Your Church

Why Not Raise Money for Printing a New Edition of "What Must I Do to Be Saved?" in Portugal?

By the Editor

We have a letter received August 27 from Fernando Igrejas in Queluz, Portugal. Here is his letter, just as written. You will understand the difficulties a Portuguese brother has with the English language, but you will get his meaning.

"Dear brother in Jesus Christ

"As the tract you have printed in Portugal trouhg edicoes 'PALAVRAS DA VIDA' is very good and very important for the evangelization of here, as that is a good tract, and at present time our organization have not quantities in order to supply all Evangelical Churches and all Portugal, please let me know, as the PALAVRAS DA VIDA have not quantities, if you can printed by your account, more copies of this excellent tract as we are in a greta need of them, as we work in Portugal through literature.

"If you can not pay to printing more, please let us know in order we try to arranged a person there, who can help us with the publication of them, since we have not funds to publish it. The tract has been blessed and many people has accept through it Jesus Christ. We appreciate to get a substancial supplying. Please let us know what you think about this. We work here in co-operation with the WORDS LIFE PRESS and the Rev. Manuel Matthews know the work we are doing here.

"With all christian love, I am your brother in the same blessed

faith,

"The corresponding secretary,"
(Signed) Fernando Igrejas

We have raised the money and paid for printing 600,000 copies of the booklet, "What Must I Do to Be Saved?" in Portuguese. Oh, how many hundreds of souls were saved through this gospel message in Portugal!

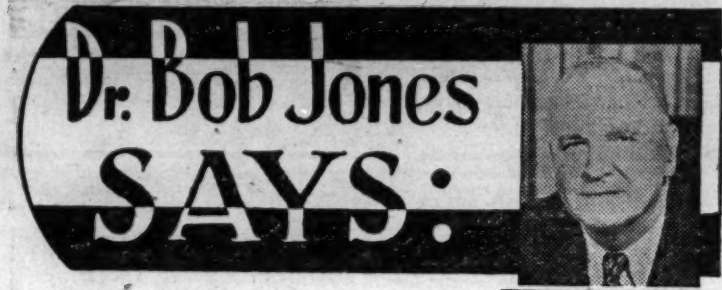
Now from several sources we have the request for more of these booklets in Portuguese.

What church or pastor or men's class or young people's society will set out to raise \$1,000 or more so we can have printed another 100,000 copies of the booklet, "What Must I Do to Be Saved?" in Portuguese? We do not now have printing costs. But we have a good committee in Portugal representing several foreign mission boards and societies which will help us to see that the booklet is carefully printed and widely distributed.

Surely God wants somebody to raise the funds, between \$1,000 and \$1,500 for 100,000 more booklets in Portugal.

Please feel free to write us for more details.

Please mention **THE SWORD OF THE LORD** when answering advertisements.



This is being dictated about ten days after the opening of the 1956-57 school year. Just after the opening of school, the circulation managers of two South Carolina daily newspapers came to see us about getting subscriptions for their papers on the campus. We did not know to begin with that either one of these men was a Christian; but in the midst of the conversation, I said: "Gentlemen, look around you and see what God has done. God called this school into existence to do a special kind of work with an aggressive, fighting, practical, down-to-the-earth, soul-winning, evangelical Christian emphasis. He has blessed the school through the twenty-nine years of its history as He has never blessed any other Christian educational institution in the history of America. We have had the devil against us. We have had to contend with criticism on the part of some evangelical schools and some of the Christians who can't understand how God has taken such wonderful care of Bob Jones University. All you see here God did." One of the men said, "You know, Dr. Bob, the people in Greenville in all walks of life are saying, 'God must be with Bob Jones University. What has been done could not have been done by any man or group of men.'" I said, "Gentlemen, we have succeeded if the people say God did it, for we want Him to have all the glory."

Now, you folks who have prayed for Bob Jones University and who have co-operated with us in lining up the right kind of students and who have invested money in this work have had a part in this miraculous thing which God has wrought here on Bob Jones University campus. Now, remember, the devil never sleeps. He is going to keep on fighting this school. He is going to try to hinder the work in every way possible. We are going to stay true to the Lord here at Bob Jones University. We

want you to help us. We believe this is going to be the most victorious school year we have ever had spiritually and in other ways, but it is going to be a year when we need your financial co-operation. Now, please make some kind of contribution to help us carry on this work. You know the different purposes for which the money is used. We do not have to tell you again.

We want each one of you Christians to send a contribution for some amount before this school year is over, and we would like to have you do it right away. I am asking the secretary who is taking this dictation to figure when this communication will appear in the paper, and I am asking her to keep an accurate account of the number of gifts we receive between now and Christmas. Now, anybody who reads this can send some amount to help us in this work. We have nobody in the field raising money. We have just completed a very heavy building program, and we need special financial co-operation this year. So we are counting on you. You know, we set aside one-fourth of the amount that comes in for the missionary work. We need to build this up, and we need to build up our Student Loan Endowment Fund, and we also need special help for our building and improvement fund; so let us hear from you, please; and let us hear from you promptly. Remember, we are leaving it with you and the Lord how much you send; but we are asking every Christian who believes in this work and who reads this article to send a contribution of some amount. We are counting on you. Don't let us down, and please let us hear from you promptly. Thank you and God bless you.

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(Advertisement)



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7 New Titles, 194 Big Pages, Colored Inks or Paper,
\$1 per Set, Postpaid
BETTER ORDER TODAY!

We have just published seven new pamphlets of such widespread interest that we believe thousands will want them at once. So we are making a special introductory offer, and are willing to pay the postage for all orders till November 1.

These new pamphlets are all by the editor, Dr. John R. Rice, and we believe they will prove as popular as others of this famous 15c library which has already sold about one million copies.

Here they are:

1. Negro and White: Desegregation—Right or Wrong? How Much? How Soon? Principles and Problems in the Light of God's Word.

Spiritual, informative, helpful, scriptural. Will be read with eager interest by North and South, Negro and white. Price, 15c a copy.

2. LOT: the Man Who Made Money His God, Called the Wicked His Brethren, Lost His Family, Let His Town Go to Hell.

Thirty pages, colored paper and ink. A convicting Bible sermon on the ruin of this Christian man, his worldliness, his powerlessness, and the results. It will convict the backslider, the covetous, the worldly. Price, 15c a copy.

3. Giving Your Way to Prosperity.

This beautiful pamphlet, purple

ink, pictured cover, proves that "yes, it actually pays to give unto the Lord on the tithe and offering basis." Gives the great promises in the Bible of material rewards for giving, shows that God's sacred honor is at stake, gives incidents from the Bible and personal experience to show the wonderful rewards God gives to those who trust Him and obey Him in this matter. We believe you cannot read it without a lump in your throat, a growing in faith. This two-page pamphlet spread to every family in a church would revolutionize the giving of the average church. Price, 15c.

4. What Will Happen When Jesus Comes?

Thirty-two pages of Bible teaching and heart-moving preaching. Pictured cover, beautiful, instructive. Price, 15c.

5. Spectators at the Cross.

Here we have a famous sermon by Evangelist John R. Rice, preached in city-wide revival campaigns in Chicago, Cleveland, Buffalo, etc. Shows how spectators at the cross of Christ, saved and lost, represent all of us. Has a decision form for lost sinners. Thirty-two pages, salmon-colored paper, 15c.

6. The Fullness of the Spirit.

As preached in a city-wide campaign in Seattle, Washington,

taken down word-for-word. It speaks of the power of the Holy Spirit offered us, of misunderstanding of Pentecost and the true meaning, shows how revival and soul winning come only through the Holy Spirit, how to be filled with the Holy Spirit. This will transform lives, clear up Bible difficulties, create soul winners.

7. Hindrances to Prayer.

Shows seven prevalent sins of Christians that hinder our prayers. Shows how to have sin taken out of the way, and how to pray in the will of God and get prayers answered. Wonderfully helpful and useful. Price, 15c.

Notice that all these pamphlets are large, 5½ by 8½ inches in size, some have colored paper, all have colored ink, most have pictured cover. They are very attractive. We suggest that you buy one of each, 194 big pages.

You may order all of one kind, or assorted titles at this special offer, 7 copies for \$1, postpaid. We make an exception and pay the postage in order to get people quickly acquainted with these very useful, beautiful, and certain-to-be-popular pamphlets.

Or you may order thirty copies for \$4.

Address your letter to The Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois. And I suggest you do it at once and not miss this opportunity.

Editor's Notes

(Continued from page 2)

churches and individuals can work together in getting out the Gospel. But there are very serious dangers when denominational popes, bishops, secretaries, synods, and conventions begin to make co-operation the main virtue, and play down fidelity to Christ and the Bible as secondary matters.

We believe in the direct approach of the individual to God. We do not believe in the Catholic doctrine that God hands down His plan to a pope and other denominational officials and then they in turn tell the people what they must do to please God.

Dr. Stevens speaks kindly and gravely and charitably, and sensible people will find his article helpful, we are sure.

Is It Beneath a Christian to Pray for the Success of This Christian Work?

Once we had a letter from a pastor who said that he liked very much the sermons and Bible studies in **THE SWORD OF THE LORD**, but he was disgusted that we had announcements of subscription campaigns, books for sale, etc. He said that when we left out all these promotional matters and published only the sermons he would be so glad to subscribe to **THE SWORD OF THE LORD**.

We suggested in reply that when he left off his pulpit announcements, his church bulletin, his Sunday School workers and teachers meetings, then we would believe he was sincere and consistent in suggesting that we leave off the promotion of God's work.

Amazing as it seems, some people think we do wrong to try to get more subscriptions to **THE SWORD OF THE LORD**. They think there is something selfish and commercial and worldly about trying to get out life-changing Christian books and pamphlets, although the editor gets not a penny of salary from **THE SWORD** nor a

penny of royalty or profit from the books **The Sword of the Lord** Foundation sells. We hope that most readers are not the kind of Pharisees who feel that it is beneath their dignity to pray with us about the great burdens of promotion in getting out the Gospel.

Will you join us in earnest, daily prayer for the present **SWORD OF THE LORD** subscription campaign? We are simply trying to get more readers for the Gospel we publish. We are simply trying to bless more preachers, win more sinners, revive more saints, start more revivals. The more people we can get to read **THE SWORD OF THE LORD**, the more these blessed results will be spread abroad.

We are offering three one-year subscriptions to **THE SWORD** for \$5 and the fine **Inclusive Dictionary-Concordance**, 270 pages, with 15 maps, 117 illustrations, bound in limp black leatherette, printed on Bible paper, as a free premium. We are offering the big \$3 book of 22 chapters, **The Home: Courtship, Marriage and Children** with 381 pages, free with six one-year subscriptions for \$10. (For Canadian and foreign subscriptions please add 50c per year because of the added postage we pay.) We believe that every Bible-believing Christian who acts as a self-righteous Pharisee about this matter and who has no concern to spread the ministry of **THE SWORD OF THE LORD** will be failing Christ as well as us. If you stand for what **THE SWORD OF THE LORD** stands for, we beg you to join in earnest prayer for the subscription campaign. We want to get 40,000 paid subscriptions in the next few weeks, both new and renewal. Please take it as an occasion to renew your own subscription three years and to send other subscriptions, if you will. And in Jesus' name, help us bear this burden in daily prayer. Will you?

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Should We Accept Modernists as Noble Christians?

A Pastor Defends "The Interpreter's Bible" and Says We Should Not "Infer That Our Intentions Are Evil" When Modernists Try to Break Down Faith in the Historic Christian Position. Our Answer

By the Editor

A pastor in a church in Alaska writes THE SWORD OF THE LORD concerning the articles by Evangelist Robert L. Sumner on *The Interpreter's Bible*. He says, "I feel his flat statements as to the evil purpose of these *Christian Scholars* is downright violation of the ninth commandment."

Now of course we ought to love our enemies. We ought to love sinners of every kind. We ought to love drunkards, dope fiends, liars, and infidels. But we ought not to suppose that the liar's motive is good when he lies, or that the drunkard's motive is good when he gets drunk, or that the infidel's motive is good when he rejects Christ and the Bible. That simply is not true, according to the plain teaching of the Bible.

Of course we ought to love modernists, like we love other men who are wrong in heart and are Christ-rejecters. But we would be foolish and unscriptural if we were taken in by the deceitful language of these infidels in the church who really do not believe the Bible and who oppose the Christian faith, though they still get their income from the church and claim to be Christians.

So we give here the editor's answer.

What the Bible Says About the Motives of Modernists

September 11, 1956

My dear Mr. S.:

I have your two letters dated August 18 and September 7, and I realize that there is a genuine problem involved in accepting the viewpoint of a person diametrically opposed to one's own viewpoint.

However, the difficulty that a Christian holding the historic Christian faith has in believing in the sincerity and honesty and devotion to Christ of a man who denies the historic Christian faith and yet stays in with Christians and gets his salary as a preacher of the Gospel from common people who believe the Bible—that difficulty is made clear, I think, in the Bible.

You see, the coming of false teachers who deny the essential faith of Christianity is so clearly foretold in the Bible that a Christian who accepts that historic Christian faith must also accept the Bible evaluation of the false teachers.

Note the following examples:

Modernists, Not Preaching Paul's Gospel, Are to Be Damned!

1. In Galatians 1:6-9, Paul plainly denounces those who preach a different gospel from that he preached. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Will you observe here that Paul speaks of a gospel which he preached clearly. And that gospel is defined in I Corinthians 15:3 and 4 as "... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." Paul defines that as the gospel he preached. And now here, in Galatians 1:6-9, he plainly says that any change of that gospel is a perversion. And he commands, "... though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And then he repeats the plain word.

Modernists would like for every-

body to consider them very honest, noble people who simply have intellectual difficulties with the Bible. But that is not the way they are pictured in the Bible. They are pictured as false prophets who pervert the Gospel of Christ, and who ought to be damned.

In the light of this plain Bible teaching, you can see how honest Christians holding to the historic Christian faith have difficulty in believing in the honest sincerity and genuine Christianity of those who pervert the Gospel as in the commentary, *The Interpreter's Bible*.

Modernists Hold Doctrines of Devils

2. Again, concerning false teachers and false prophets who are foretold, I Timothy 4:1 and 2 says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron."

Here we are taught that the false teachers mentioned who depart from the faith will do so by "giving heed to seducing spirits, and doctrines of devils." The Bible does not speak of them as intelligent, honorable scholars, real Christians in heart. No, they are plainly spoken of as deluded people, misled by evil spirits. And it speaks of them as "Speaking lies in hypocrisy; having their conscience seared with a hot iron." And thus we are to regard modernists. They are deceived and deluded, they have their conscience seared, and they speak lies in hypocrisy.

That is in the Bible. You may not like the Bible, but surely you can give those of us credit who believe the Bible for taking it at face value in this matter. So we cannot regard infidels who stay in the churches and destroy the faith of people in Christ and the Bible as sincere Christians. The Bible does not so teach.

Modernists Deceive Through Covetousness

3. This matter of modernists and false prophets is raised again in II Peter 2:1-3. Hear what the Scripture plainly tells about the motives and character of these who deny the deity of Christ and the inspiration of the Bible:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The doctrines these teachers bring in, like those in *The Interpreter's Bible*, are called "damnable heresies, even denying the Lord that bought them."

And their motives? We are told that "... through covetousness shall they with feigned words make merchandise of you." What is the motive of these men who keep their jobs and salaries with denominations and in pulpits, but do not preach the Gospel? They do not believe in salvation by the blood, do not believe in the virgin birth and deity of Christ, do not believe in the inspiration of the Bible, but they get their support from poor common people, whom they mislead, who do believe these things. And why do they do it? They are covetous. Their words are deceitful. They are not trustworthy, noble Christians as you seem to think. They are deceived and they are deliberately deceptive themselves, pretending to be Chris-

THE LIQUOR BUSINESS IS MY BUSINESS!

By Charles F. Jones
President, Jones Motor Co., Inc.
In "Civic League Record"

WASTERVILLE, Maine—A city official remarked, after a group of interested citizens met with the city council to protest a liquor license application, "I wish those people would mind their own business."

This is a concise statement of the attitude of a great many people in the matter of selling and drinking intoxicating beverages. It is with this group in mind who claim, "It is nobody's business if I drink," that these remarks are made. The liquor business is some of MY BUSINESS. When drink costs me so much in so many ways, it is, indeed MY BUSINESS.

I am a man
and as such, a member of society.
Whatever degrades the society, of
which I am a member, in a very real

way affects me. It is my purpose in life to improve that society. I have joined that great host who want to make the world better, if for no other reason, because we want to live in that better world. By drinking you are tearing down that structure we are trying to build. It is MY BUSINESS if you drink.

I am a customer
for the products you produce or the services you render. What do you do for a living? Do you work in the service station where I buy my gasoline? Or are you the man who cuts my meat at the butcher shop? Perhaps you assembled my automobile or some of those cars we are selling to our friends. You may possibly fit my daughter's next pair of shoes. Whatever you do, I have a right to expect you to be at your best for I pay for your service. Liquor impairs your efficiency and as your efficiency is impaired, I pay for it through higher costs and poor service. It IS MY BUSINESS if you drink.

I am the driver of an automobile.

When you steer your two tons of steel and glass into the highway and propel it toward me at the rate higher than one hundred feet per second, I am reasonable in expecting that your faculties be unimpaired. Drinking makes you a dangerous operator. This fact has been proved through both clinical and highway tests.

On a lonely stretch of highway a family of six were making their way to the city. Today six small white crosses mark the spot where they were involved in a head-on collision with a drinking driver. A singular accident? No, but repeated under different settings many thousands of times over. My friend, my family, or I might be in that car that meets you some day. It IS MY BUSINESS if you drink.

I buy auto insurance.

My insurance rates are set at a schedule to make insurance profitable for the company. Claims paid, whether for smashed tail lights, serious physical injuries, or the tragic loss of life are reflected in the premium I pay. You, Mr. Drinking Driver, are responsible for a high percentage of accidents, and thus also for the claims paid. I am helping to pay for your accidents through increased insurance premiums. It IS MY BUSINESS if you drink.

I am a taxpayer.

I am no authority on what drink is costing the taxpayers. I have heard that from every dollar we take in from liquor revenue we are spending from four to eight dollars to care for the problems alcohol has created. As a taxpayer, I am helping to pay for hospitals, prisons, policemen, and relief for families—all because you drink. It IS MY BUSINESS if you drink.

I am a father.

In every way your drinking affects my children. The newspapers are full of accounts of drinking men molesting children and youth. You may never be guilty of such a crime, but drinking makes the practice more common, and my children are more apt to take up the common habits. Further, your children will, innocently enough, believe with you that it is all right to drink. Through association with your children, will my family not be affected by your influence? It IS MY BUSINESS if you drink.

In Jesus' name, yours,
John R. Rice

— THE END —

Pastor-Music Minister Available for Baptist Church

We have contact with a good man who has an A.B. degree from John Brown University, is a graduate of the pastors course at Moody Bible Institute. He is evangelically minded, has fine music training and experience, and has held three pastorates. He is now in full-time Christian work but feels the need to be in a Baptist church as pastor or minister of music and youth director.

He has a trained voice, is evangelical and evangelistic in outlook, has had wide experience. He has a wife and two little children.

Those interested in the services of such a man, either as pastor or music minister or youth director, please write us and we will give you his name and address.

The Brotherhood of Man

I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood and universal Fatherhood. I don't believe one word of it.

If a man lives in the flesh and serves the flesh, he is a child of the Devil. That is pretty strong language, but it is what Christ said. It brought down a hornet's nest upon His head, and helped to hasten Him to the cross. Nevertheless it is true. Show me a man that will lie and steal and get drunk—do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is an enemy to God, he is not a friend.

Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit.—Moody.

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by

Dr. John R. Rice

is an effective presentation of the Christmas message. Each character uses the exact words of the Scripture where the Scripture gives his words. Here, in seven scenes, are the details of the Christmas story presented in such a striking fashion that they will have sweet and permanent influence. Make certain your church does not miss this rich spiritual blessing this holiday season.

Get copies of *Christmas Pageant* today from your bookseller or order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois, adding 5% to your order for postage and handling. Order now so that you will have enough time to practice and to make proper preparations for giving the pageant.

15c each; 7 copies \$1.00

Letters From Methodists and Others

By Evangelist Robert L. Sumner, Contributing Editor

One thing that was a particular blessing during the 1956 "Letter Month" was the fact that so many Methodist ministers and laymen wrote telling how much they appreciated the paper. For a while, liberal-minded Methodist ministers were sending many a verbal brickbat our way because of the strong stand we took against men like Bishop Oxnham, Nels F. S. Ferre and others. The letters we have received lately have been a special blessing to our hearts. From Arkansas an elderly Methodist minister wrote us:

"I desire to express my very deep appreciation for your great paper, THE SWORD OF THE LORD. Of the many papers that come to me I enjoy THE SWORD far the best. In fact, I think it is the best religious paper published in America. Each issue brings a blessing to me. I certainly like your courageous and Christian stand in defense of fundamentalism and the whole Bible. God bless you."

"I am a retired Methodist preacher, having spent more than fifty years preaching a full gospel and witnessing many thousands brought into the kingdom. But now, unable to carry on, it grieves me to see modernism insidiously take over many of our colleges and leading churches. Real spiritual revivals are almost a thing of the past in the Methodist church."

"I pray that the heavenly Father give strength and long life to carry on the great work you are doing."

(Signed) A. E. G.

Methodist Leader Over Half Century Praises SWORD

From the southland came another letter from a very respected Methodist leader ordering 350 copies of Dr. Rice's "What Must I Do to Be Saved?" tract and expressing the following appreciation:

"I am a retired minister of the Methodist church, seventy-five years of age now serving this small rural pastorate in a village of about 300 people. I have been a Methodist preacher for fifty-five years, serving for several years as a teacher in one of our Methodist colleges, for three years as educational director in a large city church, for a few years as conference field worker in Sunday Schools, and more than thirty years as a pastor. During the past fifteen years I have been in the pastorate."

"About seven years ago, some unknown friend made me a present of a few months' subscription to THE SWORD OF THE LORD. I have been a subscriber ever since. You are doing a great work for the kingdom of God in publishing this paper. So far as I know, there is no periodical in America equal to THE SWORD OF THE LORD as a proponent of vital Christian faith and evangelistic activity..."

"I am firmly convinced that the church in the United States, and perhaps in the rest of the world, is on the verge of a great spiritual revival based on New Testament faith. I believe that THE SWORD OF THE LORD will prove to be a very important instrument of the Holy Spirit in bringing in this revival. I would not be surprised if many of us shall call it a second Pentecost. I have been praying for that for several years—praying in faith."

"Accidentally" Falls in Love With SWORD

From North Carolina a Methodist businessman wrote telling how he became acquainted with THE SWORD OF THE LORD. He said:

"... I have been a member of the Methodist church for over fifty years, having 'joined the church' at the age of nine. I have always been an attendant at church services and Bible class, and a member of the

official board of my church for twenty-six years."

"My son was a ministerial student and three years or so ago some one sent him a subscription to THE SWORD OF THE LORD. I paid no attention to it until seven or eight months ago, thinking it was a sort of 'Holy Roller' publication. Noting, rather by accident, one day that it included sermons by Sam Jones and D. L. Moody I began reading it, and I want you to know what a blessing it has been to me. I was in a somewhat confused state in my beliefs, due to limited reading of books and other publications written by 'modernists.' I am happy to say that THE SWORD OF THE LORD got me back in the right path—to the fundamental beliefs of my childhood..."

(Signed) J. R. P.

"Indebted" for SWORD Blessings

Out on the Pacific coast, at Huntington Beach, California, another Methodist layman was introduced to this paper in much the same way. He wrote us:

"My son-in-law, W. R. M., of Bob Jones University, sent me your paper as a Christmas gift. I am now indebted to you both."

"I was born and raised a Methodist and have taught a Sunday school class for 15 years. Methodism lost its evangelism years ago, I think, and your SWORD OF THE LORD paper has been one of the most helpful means of me getting my name on the saved list. I am sure my future teaching will show a marked improvement."

(Signed) J. H.

"Prayer" Book Proves Boon to Student

Another man from California, now attending The Missionary Training Institute at Nyack, New York, wrote us telling how God had dealt with him about giving up his job as a policeman on the Whittier, California, police force and his eventual surrender for full-time service. He told of the blessing Dr. Rice's book, *Prayer—Asking and Receiving*, had been to him since entering school. It was the first book he purchased. His letter said in part:

"In October of 1955 I was about \$800 in debt. I had been accepted for January 24 so in the human side it looked hopeless. My wife and I prayed and God began to work. On December 27 our debts were paid and we had \$300 beside our train fare to Erie, Pennsylvania. We had no way of getting from Erie to Nyack but by faith in God. He answered and my brother-in-law let us use one of his cars for a month. After getting to school I felt led to just study and not to work and every time we run out of money God sends it in. It has been over a month now that He has wonderfully supplied our every need. I needed shoes, a suit and shirts plus what my children needed. I now have two pair of shoes and a suit and a pair of rubbers, plus my family being taken care of also. . . . I can truly say that we have a loving God who wants to do great things for us if we will only believe Him. I wanted you to know how we have been blessed, and what a blessing your book has been to my wife and I..."

(Signed) F. H. R.

Thanks From Ministerial Student

Another ministerial student, this one in Clinton, Mississippi, wrote to express his gratitude to Dr. Rice and all those who have contributed to the Free Literature Fund. His letter said:

"I wish that I could personally thank you and the others who have made the Free Literature Fund possible to us fellows. There is no way that we can properly express our appreciation, except we can assure you that the books will not be lost on some dusty shelf. They are certainly books to read, books

Is Adlai Stevenson Unitarian?

Evangelist Norman L. Hines, of Route 3, Shepherdsville, Kentucky, wrote the editor September 1 as follows:

"Dear Brother Rice:

"I am coming to you in this letter asking your advice and leadership in what is to me a very important matter. I will get immediately to the information I desire. I have been confronted by many Christian friends, as of late, in regard to the present political race for the presidency of the United States. I have been asked by these Christian friends, 'What religious denomination does Adlai Stevenson belong to?' and 'If he is a Unitarian, I cannot cast my vote for him because they do not believe in a trinity of Father, Son, and Holy Spirit.' Also, 'They do not accept Christ as the hope of our salvation but rather that He was no more than a great teacher and that salvation is by character and the progress of mankind upward and onward forever.'"

"If this be the case, that Mr. Stevenson is a Unitarian, then I must go along with these friends of mine and fail to support him. However, I am ignorant on this particular matter and so is the reason I come to you, asking your help and advice. I have come to you before and have found a friend who will help when and where possible. If you can get this information for me, I will appreciate it."

"Since Mr. Stevenson is from Illinois, it may be that you can obtain this information if you do not already know or have it. If you have any other advice you can give me concerning this, please do so. If you feel that I should not deal in political matters, please

to study, to preach and pass along. They are books that make you want to do something—win souls!"

"I might say here that the reading of your book, *THE SOUL WINNER'S FIRE*, was a changing factor in my life. Right now I am trying to get it in the hands of all my friends. May God continue to bless you mightily in your good work."

(Signed) J. M.

Introduced to THE SWORD at Work

We will take the space for just one more letter this week and share with you one from a good Christian lady in Michigan who has a charming sense of humor. She wrote:

"Just a word in appreciation for this wonderful paper. My husband and I are really growing spiritually reading the good sermons. My husband never read much Christian literature until a man working in a General Motors plant in Flint asked him to subscribe for it, and gave him a sample to read. I didn't know there was such a paper published. We like it so much we borrowed ten cents to finish the amount we needed to pay for it until payday and we've never been sorry. My husband likes it so much, if he gets it before I do, he hides it from me till he gets it read. Pretty dirty trick, eh? Not on your life, I'm proud to watch him grow. And I'm growing too, even if it is sorta' crumpled by the time I get it..."

(Signed) Mrs. C. C.

Surely you can get several good ideas from the letters in this week's column. Perhaps you know of some Methodist ministers—or ministers of other denominations—who would get help and profit from this evangelistic paper. Or perhaps you know some ministerial students who would be blessed either by THE SWORD OF THE LORD or some of the fine books and pamphlets we publish. It may be that some of you will want to send in a generous contribution to the Free Literature Fund and help us get the books in the hands of the seminary students. We are being very careful with the money you send in and doing everything possible to make positive the students are benefited. Some of you ought to talk THE SWORD OF THE LORD up where you work, like this brother did in the General Motors plant at Flint. How thankful this couple is that their friend introduced it to them. Go thou and do likewise!

advise, because I believe that every Christian person should work for that leadership nationally, which is best.

"Thanking you in advance,

"Sincerely,"

(Signed)

Evangelist Norman L. Hines

The Editor's Answer

Evangelist Norman L. Hines
Shepherdsville, Kentucky

My dear Brother Hines:

I thank you for your letter.

It is true that Mr. Stevenson, the Democratic candidate for the presidency, is a Unitarian. It was announced in Chicago papers that he was a life-long Unitarian, though recently he had joined a Presbyterian church with the understanding that he would retain his standing as a Unitarian.

A Unitarian, according to Webster's Collegiate Dictionary, is "one who denies the doctrine of the trinity, believing that God exists only in one person; also one of a denomination of Christians holding this belief."

The Unitarian group is about the only group calling themselves Christian, as far as I know, who have the official doctrine that the Bible is not true, that Christ is not the Son of God. There are individual Methodists, Presbyterians, and Congregationalists who are Unitarian in doctrine, but the creeds and statements of faith of these denominations, as of all major denominations, are trinitarian. That is, they believe that Jesus Christ is God the Son. Unitarians officially deny the deity of Christ. For this reason, I believe, they cannot be called Christians.

In the book, *The Religious Bodies of America*, by F. E. Mayer, page 506, a footnote says, "The Unitarian Church is barred from membership in the National Council of Churches of Christ because of its avowed anti-Trinitarianism." Unitarians are too rank in their modernism even for the National Council of Churches.

I feel it would be a very bad influence to have in the White House a man who is very bold in his attitude against the deity of Christ and the inspiration of the Bible, and one who is divorced, also.

In Jesus' name, yours,

John R. Rice

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Rev. Harold L. Lyman, of 9 Parade Street, Union City, Pennsylvania, after seven years in the pastorate feels led of God to spend full time in the work of evangelistic music, God leading. He was ordained in 1949 in the Evangelical United Brethren Church.

Evangelist John E. Zoller has had Brother Lyman in two meetings and says, "He has a beautiful voice, sings with feeling, he loves the Lord, and now that he has decided to give up the preaching ministry and give all his time to song evangelism I am sure he will be used of the Lord in a wonderful way. I plan to use him next summer..."

Dr. C. Don Dibble, of Huntington, Indiana, says, "Rev. Harold Lyman is one of my 'spiritual sons.' He got his call to the ministry when I was pastor of the

(Continued on page 8)

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Do You Want JUNGLE DOCTOR?

By the Editor

Would you like to have the colorful missionary book, *Jungle Doctor*, by Missionary Paul White, telling human interest stories, the story of conversions, the problems of a missionary doctor in blackest Africa? These fourteen chapters are running now in THE SWORD OF THE LORD.

We will give a free copy of this beautiful and stirring book of fourteen chapters to the best ten letters each week on "Why I Like the *Jungle Doctor* Stories." Letters must be in our hands by October 12 for the first week's contest.

Letters should be to the point, and brief. Some of the best letters will be published in THE SWORD OF THE LORD. The free books will be sent for the ten best letters, each week.

We make this offer for the following reasons:

First, we are anxious for Christians to get the blessing in this book which we are publishing in THE SWORD OF THE LORD chapter by chapter. What a pity for Christians not to read such good literature! We paid \$420.00 for the privilege of publishing this material. The \$420.00 was sent on by the London Publishers, who own the copyright, to Missionary Paul White to help in his missionary work.

Second, we want people to get a burden for foreign missions. This book will definitely help people to see the need of getting out the Gospel and particularly the blessing of medical missions on the foreign field.

Third, we are anxious for people to come to recognize that THE SWORD OF THE LORD publishes the very highest class Christian literature of any Christian magazine in the world. We believe that, without exception, more of the material published in THE SWORD is of permanent value, more is by well-known preachers and writers, more is preserved for posterity in great books, than is true of any other Christian magazine in the world! We work so hard to get the very best material written in this generation for our readers. We pay so much money. We feel that often readers do not understand the labor, the expense, and do not appreciate the tremendous quality of material published regularly in THE SWORD OF THE LORD.

So we make this offer—ten copies free of the book, *Jungle Doctor*, each week, for the ten



best letters each week on "Why I Like the *Jungle Doctor* Stories."

Address your letter to The Sword of the Lord, 214 West Wesley, Wheaton, Illinois. Letters received by Friday, October 12, will be eligible for competition in the first week's awards of ten books. Thereafter, God willing, the letters received by each succeeding Friday will be judged on this basis. And the best letters will be published in THE SWORD.

The book, *Jungle Doctor*, has a beautiful cover in red, black, yellow, and white. There is a pictured map of the Tanganyika territory, and thirty-seven illustrations, fourteen chapters. It is a beautiful gift. It will be a blessing to adults and young people alike.

Look over again the stories from *Jungle Doctor* as published in THE SWORD OF THE LORD. Then write briefly, to the point, on "Why I Like the *Jungle Doctor* Stories," and address your letters at once to The Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

"JUNGLE DOCTOR" Hers for a Letter

A copy of the charming book, *Jungle Doctor*, goes to Miss Diana Davidson, for the following letter:

Dr. John R. Rice
Sword of the Lord
Wheaton, Illinois

Dear Dr. Rice:

Fascinating! Intriguing! Delightful! These words come to my mind when I think of the book, *Jungle Doctor*. Missionary Paul White seems to write effortlessly, almost spontaneously of his experiences in Africa, filling the chapters with both the pathos and humor of the natives.

The sprinkling of dialect throughout the chapters and the illustrations appeal to me. These features plus much conversation and skillful description make the book fairly sparkle!

I feel as I read this book that I am not only learning interesting facts about the Tanganyika Territory, but that I am becoming more aware of missionary work itself. Mr. White obliquely influences his readers to have a new burden for missions, thus adding to *Jungle Doctor's* merits.

Thank you for running this series. In my opinion, young and old alike are no doubt enjoying this book immensely.

Sincerely yours,
Diana Davidson
323 East Seminary
Wheaton, Illinois

Each week we give ten copies of the \$1.50 book, 14 chapters, now running in the SWORD, for the best ten letters on "Why I like the *Jungle Doctor* Stories." Want one?

Jehovah's Witnesses

Jehovah's Witnesses is a cult founded by Pastor Russell. After his death the cult was carried on by Judge Rutherford. It has been known by a dozen different names; among them "Russellism," "Millennial Dawnism," "Zion's Watch Tower," "International Bible Students," and now "Jehovah's Witnesses."

It has been propagated by millions of copies of books in which there is no mention of such spiritual leaders as Luther, Wesley, Finney, Spurgeon, or Moody, for all clergy are alike condemned.

The writers quote an abundance of Scripture, but only their own pet passages, and these are repeated again and again. Most of them are from the Old Testament; very few from the New.

They ignore, misappropriate, or interpret symbolically, all Scripture that contradicts their erroneous teachings.

They present the truths of God's Word which are held by all evangelical Christians as though they were the only ones proclaiming them.

Now let us examine their false doctrines and erroneous teachings:

- Like Spiritism, Christian Science, Christadelphianism, Unitarianism, Theosophy, Mormonism, and Most Other False Cults, They Deny the Deity of Jesus.

They claim that before His birth He was an archangel, created by God; that while on earth He was only a man and that He died as a man; that now He is some kind of an exalted spirit.

For nearly 2,000 years now the Church universal has believed in the deity of Jesus Christ. Only the false cults and those who reject the Bible as the inspired Word of God have ever denied it, for all admit that the Scriptures teach it. I do not have to prove it. It is up to the unbeliever to disprove it.

He may twist the Scriptures and interpret them to suit himself by explaining away the definite, clear-cut and emphatic statements regarding the deity of Christ, but he can never change what God has said. If he is honest, he will bow in worship and exclaim with Thomas, "My Lord and my God."

- They Deny the Physical Resurrection of Christ.

His body, they say, may have dissolved into gases or may be somehow preserved.

But Jesus said, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39). "Reach hither thy finger," He said to Thomas, "and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing" (John 20:27).

Nothing further need be said. There is no suggestion of anything but a bodily resurrection. The tomb was empty. If we reject the physical resurrection of Christ we will have to destroy the whole of the New Testament. If we insist that it was the spirit and not the body that rose, then there was no resurrection, for the spirit does not die.

- They Claim That Christ Came in 1874.

If so, then none of the prophecies of Christ's coming were fulfilled. Acts 1:11 and I Thessalonians 4:17, 18 must be fulfilled when Christ returns. They have not yet been fulfilled, hence He has not yet come.

- They Believe in Soul Sleep and Teach That the Grave Is All the Hell There Is.

But the Bible tells us that those who have died out of Christ are alive and conscious; the dead do not sleep. Such terms as Hades and Gehenna describe the doom of the impenitent. The grave is for the body only. Hades is a place of conscious suffering. It contradicts all their teaching and so they have to change the reference to it in Luke 16:19-31 to a parable and then invent a symbolic interpretation to defend their position, for it forever settles the question of soul sleep.

All the characters are alive and conscious. I dare them to take it as it reads. And remember, it is not the final Hell. The word "hell" (Gehenna) is used twelve times in the New Testament and in every instance but one it is used by Jesus Christ Himself. So there is a Hell in spite of what Jehovah's Witnesses say, and it is pictured as a lake of fire.

When Jacob said, "I will go down into Sheol unto my son," he did not mean the grave for his son was not even in a grave. He had been eaten, as he thought, by wild beasts. The two are not synonymous. Abraham, Samuel, Moses, Elijah, and the martyrs of Revelation were all alive, active, and conscious after death. Paul, in II Corinthians 5:8 says, "Absent from the body, present with the Lord," and since our Lord is alive and conscious, we too, will be.

In Philippians 1:23, he says, "to depart, and to be with Christ... is far better." Is it better to depart and be unconscious? No, it is better to be with Him for we will be as He is.

In Luke 23:43, Jesus said, "To day shalt thou be with me in paradise." How would the thief know he was in paradise with Christ if he were unconscious? Jehovah's Witnesses dare not take this statement as it reads. They are compelled to change the punctuation and explain it away. "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Matt. 22:32). He is the God of those who are alive and know it.

- They Hold Out No Assurance of a Present Salvation, But Claim There Will Be an Opportunity to Be Saved After Death.

Yet they produce no proof, for

there is none. They quote Jeremiah 31:15-17, but it has no bearing whatever on the subject. I challenge them to produce a single clear-cut New Testament statement.

Most certainly the rich man in Luke 16 had no second chance but to disprove it they invent a symbolic interpretation. God says, "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). He holds out no offer in the future. It is clear that present salvation only is available. He that believeth HATH everlasting life. (I John 3:36; John 5:24). "He that hath the Son HATH life" (I John 5:12). "Ye may know that ye HAVE eternal life" (I John 5:13). It is always a present possession.

Jehovah's Witnesses know nothing of the New Testament experiences of conversion, regeneration, or the new birth. The words "faith" and "believe" are not in their vocabulary. Life with them is based on obedience; namely work; and in none of their books do they tell a sinner how to be saved NOW. May I suggest that they study carefully the Gospel of John, and that then they open their hearts to the Lord Jesus Christ and accept HIM as their Saviour here and now, for there will be no chance hereafter. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31).

(From Tract: The Evangel Scripture Mission, P. O. Box 99—Largo, Florida. Price: 15c doz.; 50c—100; \$1.75—500.)

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The Robber's Bayonet

A 22-inch, razor-sharp bayonet—instrument of murder and death—now is a trophy to God's grace and the hunger in a man's heart.

The Rev. Harold Kilpatrick, Bellwood Baptist Church, Atlanta, Georgia, received a phone call around 11 p.m., July 26, 1956. It was the voice of an 18-year-old just converted and united with the church: "I had to leave home, pastor. You know how Mother is about religion. She told me I had to make a decision to give up church or get out. I couldn't give up Christ—so I left, and now I have no place to stay."

The pastor made arrangements to meet the boy: "We'll drive by the church and have prayer." As Kilpatrick dressed he thought of the curse of alcohol that had so deluded this mother's brain as to drive her son into the night for having faith in Jesus Christ. Outside the church, the pastor found he had forgotten his keys. "Wait here," he told the boy. "I'll drive around the block to the house and get them. I'll be gone just a minute."

The boy knelt in prayer, his voice carrying to Christ the needs of his home, the joy of the redeemed in his heart. The next thing the boy knew a hand was on his shoulder. He looked up to see a 21-year-old Negro, his face torn with emotion, the long bayonet in his hand. "Fellow," said the Negro in a choked-up voice, "want to tell you something. God has just saved your life. I can't kill you. I wanted to, but I can't go through with it. You see, I passed by and saw you here and made up my mind to kill you and then rob you of your money. Now I want you to forgive me."

At this moment the pair were caught in the headlights of a car as the pastor returned. The boy who had knelt in prayer introduced his would-be-murderer to the preacher: "This man needs God." The two white men and the Negro knelt together before the Lord. The pastor prayed. A little later the Negro stood and said: "Tonight something happened to me, God has changed my heart. I won't need this bayonet anymore." He threw it in the street.

The trio separated. The pastor, praising the Lord for the Negro's salvation, stepped into the street and retrieved the bayonet. As his hand touched the cold steel, his lips whispered the Scripture:

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

A Favorite Illustration

By Walter L. Wilson

A ten-year-old boy whose father was a preacher had a deep desire to follow in his father's footsteps. He thought he should begin early in life to train for this noble work of preaching the Gospel. He cast about in his mind as to how he could best train for the various phases of the Christian ministry.

This boy had a black cat which died one night, and was found dead on the back porch in the morning. The lad thought that perhaps this would be just the opportunity to begin practicing to be a preacher. He knew that preachers preached funeral sermons, and here was an opportunity.

He obtained a shoe box and tenderly placed the corpse in this box. The cat had died with its head to one side, and the young fellow could not turn it so it would face up, as he had seen in the coffins at funerals. He therefore cut a hole in the lid of the box and caused the tail to protrude so that the visiting friends could see some part of the cat. He dug a grave in the backyard under the peach tree, obtained some string with which to lower the casket, and invited the neighbor children to attend the service.

The sermon was given on the front porch, the funeral procession proceeded to the backyard, and the cat was gently interred in the grave. When the boys filled the grave, the cat's tail was left unburied. Every two or three days the young preacher pulled up the cat, using the tail for a handle, in order to investigate its condition. After a few such times, the tail would hold no longer and the body remained buried.

Now, many troubled hearts do this with their sins. They confess them, they put them under the blood, but they continue to drag them up, pull them out, spread them before the Lord, weep over them afresh, and forget that God has blotted them out, to remember them no more.

How foolish we are to bring back those ugly things which God Himself put under the blood when we first confessed. Let us leave them buried, and do as our Lord has done, remember them no more.

Jungle Doctor

(Continued from page 1)

frightening when you sleep on a bit of cowskin on the floor. When I am bigger I shall have a mat of my own, and when my father's blanket wears out, he will tear it into two pieces. My big brother will get the big piece, and I will get the little bit. Then we'll cover up our heads, and sleep like grown people."

The cook smiled at me over the little chap's head.

"In these mud houses there lives a creature worse than lions or baboons, or even man-eating crocodiles, Bwana. It's not very big, and it hides away in dark corners during the daytime, but at night it comes out and bites. We Africans call it a *du-du*. You call it a mosquito, I think, Bwana."

"Yes, Chikoti, mosquitoes carry *mhungo* (malaria). You know, mosquitoes kill a hundred times more people than do lions and leopards."

"Many of our tribe do not know these things, Bwana. They build great spiky thorn fences to keep away the wild animals, but never bother about the mosquitoes. If you could see an African family lying in their mud house, the grownups each rolled in a blanket, with their heads completely covered up and their feet sticking out—they think the mosquitoes can do less harm to that end—if you could see the little ones coiled up, kept warm only by a string of beads round their necks, and little bells round their ankles, you'd realize what a feast the mosquitoes have."

Daudi, the dispenser, arrived at that moment.

"A roll of cotton wool, please, Bwana. We need lots for those men with the ulcers."

I went to get it from the store. When I came back there was a great argument going on between Daudi and his young brother, who helped the cook. Daudi deftly caught the cotton wool, and pointed to Roger with his chin.

"He thinks, Bwana, that he knows more about malaria fever than I do. I, who am a hospital dresser!"

"I ought to know," retorted his younger brother. "I have had fever more often than you, and did I not nearly die with it? Did not the Bwana stick me very full of needles and save my life with his bitter quinine?"

"Tell me your side of the story, Roger."

"It was after the rains, Bwana. The mosquitoes were everywhere. I got badly bitten, but felt all right for two, three, four days, and then I started to get pains—pains in my head, my neck, my chest, my back, my tummy, my legs, and all I could do was to sit miserably in the sun."

"Huh," said my father, "it's only fever."

"I couldn't even get an aspirin to take away my headache. The



sun was burning hot. I sat on a stool wrapped in a blanket, in its full blaze. Still I shivered, my teeth chattering as the fever gripped me. If you had put a thermometer into my

mouth you would have found my temperature 105. Suddenly the cold feeling started to disappear and I felt terribly hot—and perspire—o-o-o-o-o! e-e-e-e-e!"

"Kah," said Daudi, "and didn't you make a fuss!"

Roger took no notice, and continued:

"I dragged myself into the darkness of the mud house again and coiled up on my cowskin. I tried to keep cool in the stuffy atmosphere of the house. My mother was cooking the midday meal. There is no chimney in our house, and the smoke blew down and made me cough."

"The cows are kept in the house, and they stumbled over me in the darkness. I couldn't see the goats, but my nose told me they were there. The pain in my neck became worse, and all the time I scratched and scratched, as innumerable insects walked over me. I was utterly miserable. That is what happens to us here in Africa, when we have got no medical missionary to help. I lay there for two days, Bwana, and then everything went black."

"Huh," said Daudi, his brother, "black for you, and black for me! I had to help to carry you to the hospital in a blanket, and you were heavy!"

"Huh, and black for me," said I. "I remember. I was asleep in my house, dreaming I was eating ice cream, a thing I hadn't seen or tasted for years, when suddenly I heard voices:

"Hodi, Bwana, hodi? Wake up, wake up!"

"I sat up in bed."

"What's up?"

"A sick one has been carried to hospital. He has just arrived. He is very, very sick."

"I made my way to the hospital along the path between the baobab trees. As I walked, I yawned. Suddenly I was wide awake. I knew something was following me. I could feel my hair stand on

end. I swung the lantern round, and, not ten yards behind me were the white fangs of a creature about the size of an Alsatian dog, slinking along towards me. I grabbed my stick, and moved towards it. It let out a sudden howl, and I jumped a foot in the air. But the howl told me that it was only a hyena, and hyenas will not hurt you unless you fall down, and I certainly was not going to fall down!"

"And then I found that you were my patient, Roger, but you were different then. You had mud in your hair and charms on your arms."

"Yes, Bwana. Those were the days before I knew about Jesus Christ; before I had given my life to Him, before I even knew that I needed a Saviour."

"Anyhow, we got him off to bed, didn't we, Daudi, and examined his blood under the microscope."

"Bwana, I have often wanted to ask. What did you see down the spout of the microscope?"

"We saw things, Roger, like pink peach petals. They were blood cells, and tiny little things that looked like purple signet rings in them showed that you had bad malaria."

"Bwana," said Daudi, "did we not give him many injections, and did not he swallow many pills?"

"Ugh," said Roger. "But I was terribly glad when my neck lost its stiffness."

"Do you think, Bwana, he was worth the ten shillings we spent saving his life?"



Hastily he dodged a bit of firewood that his younger brother tossed at him.

(Reprinted by permission of the author from the book *JUNGLE DOCTOR*, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from *Sword of the Lord*, 214 W. Wesley St., Wheaton, Illinois.)

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Lyman Available

(Continued from page 6)

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After Death--What?

(Continued from page 9)

baby to a faltering father's care. Sometimes death takes both parents and the children are left to the mercy of relatives or kind friends. God has taken people all around you and yet your heart is still beating. Yes, it is beating now, but "like a drum pounding out your funeral march to the grave." All of us are on our way to the cemetery. Now if the funeral were final, and the grave the end of everything, what a dreary and useless existence this would be. If this life were all and a man died like a dog or a hog you could not blame people for living like the beasts of the field. BUT THE GRAVE IS NOT ALL!

Man must live somewhere forever. Man was made in the image of God, and as long as God lives man, too, will live. The Bible declares that beyond the grave is the judgment. The Apostle John saw the dramatic and exciting scene of the great white throne judgment. Said he:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:12-15.

"And as it is appointed unto men once to die, but after this the judgment." The unsaved must face God at the great white throne judgment. The Christian must face

God at the judgment seat of Christ. Both saint and sinner must stand before God after death. The time and place and purpose of these two judgments will differ. It is not my purpose in this message to point out the fine points of Bible teaching on all the judgments. But I do want in this message to emphasize the solemn fact that we must all give an account of ourselves to God.

Daniel Webster said, "The most solemn thought ever to enter my mind is that I must give an account of myself to God." You too, will have to give an account of yourself to God. This is one of those times when you cannot send an agent to represent you. You must go in person. It is God's appointment for you. In that dreadful hour God will open the books and deal with you about your

Words

Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36,37).

Every word goes on record. It would be serious enough if only our studied prayerful words were recorded, but the Bible declares that even our idle words will be recorded!

Several years ago I received a package through the mail with a recording of a sermon I preached over the radio. I did not know that it was recorded. I do not know to this day who had it recorded or who mailed it to me. It was mailed to me with no comment. I suppose some friend did it. Anyway it had a very sobering effect upon my life.

As I listened to this message again after several years I began to recall the circumstances of its delivery. It was a Bible sermon. It was delivered with sincerity. I was not ashamed to own it as my own. But it caused me to think of all my utterances—public and private!

God is keeping a record and the good things are recorded and the things that are not so good. Every foolish jest. Every whispered word. Every childish complaint. You may be solemnly certain that every oath uttered will be on your record. Every lie is kept to face you on the day God calls you to face Him. The very first lie you ever told will face you, because God tells us that we all go astray, "as soon as they be born, speaking lies" (Ps. 58:3). Whether you lied to your mother as a child, or whether to the government when you made out your income tax report, it makes no difference. It will be accurate. You will know that it is your very own. Lying is a terrible sin. Jesus is "the Truth" and a liar is anti-Christ!

Every dirty joke, every smutty story, every slanderous remark is

Evangelist Jim Mercer, D.D.

Dr. Mercer is a Baptist and an evangelist. He is a graduate of Bob Jones University, Greenville, South Carolina, and is on their board of trustees. Dr. Mercer holds many union campaigns as well as one-church meetings with fundamental Christians from many denominations.

on God's record books for you to face in that dreaded hour when "all earth's music is hushed"—and the guilty world stands frightened before the Almighty God.

And now, what about your

Deeds?

Listen to these words. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to HIS DEEDS" (Rom. 2:5,6).

Every wicked act is put down under your name. Every overt action against God is recorded. Every transgression of God's law is put to your account. Did you steal? God wrote it down! Did you cheat? God has it in the books! Did you

Adoniram Judson's Rules of Life

Adopted in 1842

1. Be diligent in prayer, every morning and evening.
2. Never spend a moment in mere idleness.
3. Restrain natural appetites within the bounds of temperance and purity.
4. Suppress every emotion of anger or ill will.
5. Undertake nothing from motives of ambition or love of fame (selfishness).
6. Never do that which at the moment appears to be displeasing to God.
7. Seek opportunities of making some sacrifice for the good of others.
8. Endeavor to rejoice in every loss and suffering for Christ's sake, remembering that though, like death, they are not to be willfully incurred yet, like death, they are of great gain.

From *Odz 'N Enz* by Robert Parsons, published in 1954 by Moody Press.

commit adultery? God recorded it! Every foul deed done in the body is written indelibly awaiting the day for you to face the completed record. You will face the record in the very presence of God who saw you commit them. You will be without excuse! You will be forced to admit by your own testimony your guilt. And it will be too late to repent. The great white throne is not an altar of prayer! It is not a place of mercy. It is the throne of condemnation. It is the place of wrath. This is JUDGMENT DAY! In this frightful hour God will say, "Depart from me, ye cursed." When you turn from Him you will be headed to your final abode. The Bible calls it the lake of fire.

Now let's consider your

Thoughts

Not only your words and deeds, but your thoughts are known to God. He is the great mind reader. He tells us that as a man "thinketh in his heart, so is he" (Prov. 23:7). Someone has rightly said, "Behind every wicked deed is a process of wicked thinking." A person has to think wrongly before he can act wrongly! Just before God sent the flood and destroyed the world He looked down from Heaven and said about man, that "every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5).

Because their minds were in the gutter, their lives were in the gutter. The person who cannot control his thoughts cannot control his behavior, for out of the heart are the issues of life. Every wicked deed, then, has its origin in the

brain. You had better be careful what you think. The evil idea starts in the head, goes into the heart, and finally into the hand. But God judges the foul thing while it is still in the heart. Jesus tells us that if a man looks on a woman to lust after her in his heart that he is guilty of adultery.

God will judge us as to what we really are and not what we seem to be. Man looks on the outward appearance, but God looks on the heart. It is said that a man's reputation is what people think about him. His character is what God knows about him. Most of us have a better reputation than character. What are you in the sight of God?

What if all your friends knew about you? Would they remain your friends? Now God knows all there is to know. His all-seeing eye has watched you from the cradle, and He will watch you die. He has never taken His eyes off you from the day you came into this world. Someone has said, "God watches every man as if there were only one person He had to watch." I asked a moment ago, What are you in the sight of God? Just what do I look like to God? What am I when the bark is peeled off? With the holy eyes of God looking straight down into your soul, can you say, "All is well?"

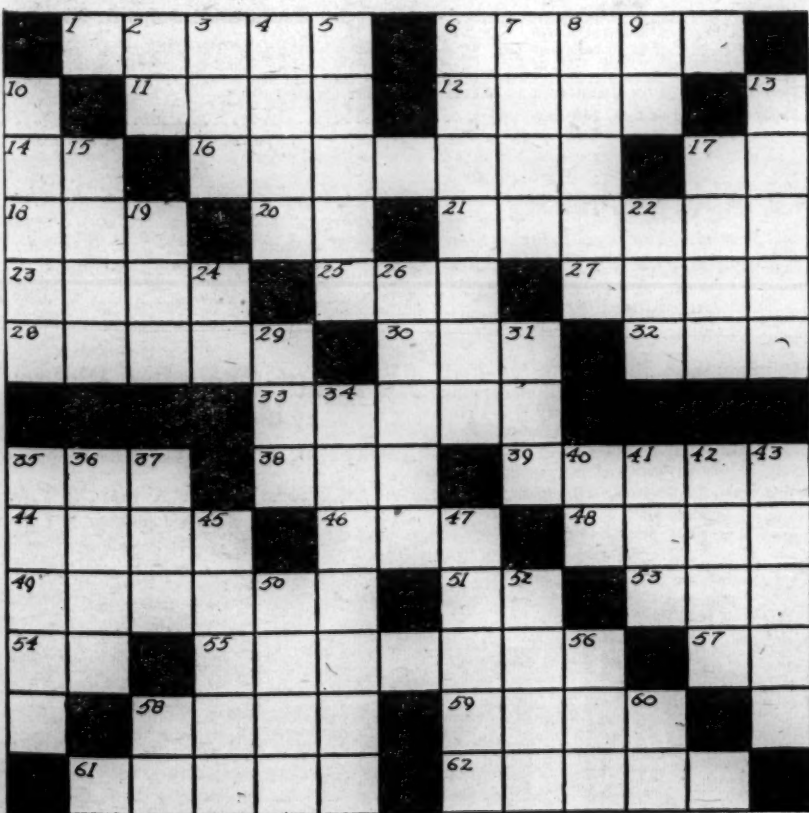
There is so much sham and hypocrisy in the world. I am afraid there is a little humbug in the most of us. But on the day of judgment God will look beneath all the cover or crust and will point out the real man.

I believe it was Dr. Bob Jones, Sr., who said that a good test of (Continued on page 10)



Bible Dictionary Concordance FREE!

By Aunt Neva



Are you in need of a Bible dictionary-concordance to help solve your crossword puzzles? Here's a wonderful way to get one FREE! No doubt you have read about the offer in the recent issues of THE SWORD OF THE LORD, but I wanted to remind you again.

THE SWORD OF THE LORD is offering a 270-page Bible dictionary-concordance for 3 one-year subscriptions for \$5.00. You may renew your own subscription for three years, or you may include your own one-year subscription along with two other subscriptions. This offer is for subscriptions only and not for a correct solution to the puzzle.

I know you won't want to miss this opportunity.

Here is puzzle No. 44. For all of you who complete it correctly, we are sending a copy of *Heaven Can Be Yours* by Evangelist R. L. Sumner. This 28-page booklet has just been printed and gives the clear, plain message of salvation.

Here are the rules:
1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

Name _____ (PRINT)

Address _____ (PRINT)

City _____ Zone _____ State _____ (PRINT)

3. To receive your copy of the booklet, *Heaven Can Be Yours*, your entry must be postmarked by OCTOBER 13, 1956. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrives. The answer to puzzle No 44 will appear in the October 19 issue of THE SWORD OF THE LORD.

PUZZLE NUMBER 44

CLEWS ACROSS

- 1 Jacob had one, about a ladder
- 6 An ancestor of Jesus. (Matt. 1:3)
- 11 Kingdom of which Hiram was ruler
- 12 A Hebrew midwife (Ex. 1:15)
- 14 Son of Judah
- 16 Made of earth
- 17 Exclamation
- 18 Taste
- 20 Exist
- 21 Queen, who supplanted Vashti (Prov. 30:1)
- 23 A man to whom Agur spoke (Prov. 30:1)
- 25 Rearrange "SAD"
- 27 Mountain in the peninsula East of the Red Sea (Acts 7:30)
- 28 The queen of this place sent gifts to Solomon
- 30 Son of Nahor and brother of Huz. (Gen. 22:21)
- 32 A city of Edom. (I Chr. 1:50)
- 33 Pursue
- 35 Wire measure
- 38 Popular number in the Bible
- 39 The Nile
- 44 Now Asia Minor
- 46 Container for money. (Lu. 12:33)
- 48 Wickedness
- 49 The land in which Nimrod built Babylon (Gen. 10:10)
- 51 Son of Judah
- 53 Head of one of the Benjamite families (Gen. 46:21)
- 54 Formerly the seventh tone of a diatonic scale
- 55 Son of Aaron and father of Phineas (Gen. 6:23)
- 57 A man of gigantic stature, King of Bashan
- 58 Job speaks of its treasures
- 59 Grandson of Ephraim (Nu. 26:36)
- 61 Specks floating in the air (Matt. 7:3)
- 62 Son of Jahdai. (I Chr. 2:47)

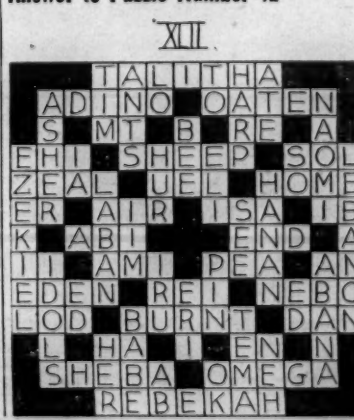
CLEWS DOWN

- 2 Direction (Abbr.)
- 3 Vision. (Ps. 34:15)
- 4 One of a wandering tribe
- 5 Son of Ezra (I Chr. 4:17)
- 6 Paul wrote an epistle to the church members of this place
- 7 Pleads
- 8 Raves

9 Exclamation

- 10 The Carpenter of Nazareth
- 13 The wife of Abraham
- 15 Having abundant worldly goods
- 17 A city on the Euphrates. (II Ki. 18:34)
- 19 Equal parts
- 22 A word, which used with "thigh," means "overwhelmingly." (Judg. 15:8)
- 24 Unit of weight
- 26 River of Damascus
- 29 Deed
- 31 A city of Naphtali. (Josh. 19:35)
- 34 Descendants of Abraham
- 35 Son of Ishmael
- 36 A name of Deity
- 37 Roman numeral. Number of chapters in Jeremiah
- 40 Roman numeral. Number of chapters in Ruth
- 41 Contend
- 42 Resound
- 43 Supreme power
- 45 Concerning
- 47 Royal city, smitten by Pharaoh; fortified by Solomon. (I Ki. 9:15)
- 50 Perfume
- 52 Variation of rear (Archaic)
- 56 Tatter
- 58 Thus
- 60 Direction

Answer to Puzzle Number 42



(Continued from page 9)

The Secrets

Have you ever noticed how strangely quiet it gets when the preacher starts talking about secret sins? There is a reason for that! Most people have some things they don't want to be known. Most of us are covering up something from somebody! But none of us have anything hidden from God. The books are going to be opened. Would it not be interesting to open the books and read all the secrets of our neighbors? If the Federal Bureau of Investigation had access to God's

Dr. Biederwolf used to tell the story of a woman who killed her husband by driving a nail into his skull while he was sleeping under a heavy dose of sleeping pills. She pasted some wax over the nail and combed his hair so that it was not noticed. They buried the man in the community cemetery

A famous evangelist had just preached his message and was on his way to his room when he suddenly noticed he was being followed by a man in soul trouble. He had a story to tell and it could not wait. This man said his wife died and left him with a child both blind and mentally sick. This child was a source of embarrassment and irritation to him. It was costing him a great deal of money to employ full-time help to care for the child. One day while he was at work the Devil put into his mind a hellish plan to get her out of the way. He bought some candy and some poison, and went home to do this ugly thing. His little girl ran and threw her arms around his neck; and he gave her the candy with the poison. In a moment she was on the floor writhing with agony. Soon she was dead. This man in telling his story said, "Preacher, I'm going crazy. I can't stand it any longer! Every night when I go to bed I can see that blind child looking at me with sightless eyes through the dark." Yes, God will bring the darkest and foulest secrets into

Jesus died for our sins. He was

Be Saved Today!

Let the editor urge you to trust Christ today. Won't you just now take Evangelist Mercer's advice and be saved? Admit to God that you are a sinner and ask Jesus Christ to save you. Don't ignore this urgent message, but come to Christ today. Then let us know about your decision. Clip out or copy the little form below so that we may rejoice with you in this important matter.

Dear Brother Rice:

While reading Brother Mercer's message, *After Death—What?*, I have turned from my sin and asked Jesus Christ to save me. As best I know how I will live for Him and tell others of this decision.

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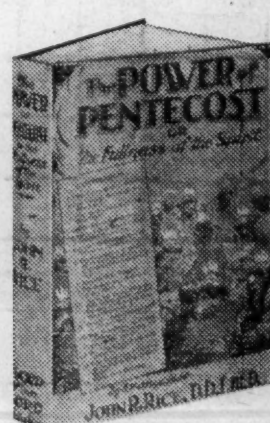
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... Ultra-dispensational Heresy

(Continued from page 1)

expressly given to the eleven disciples, verse 16; (b) these eleven disciples were to go to all nations, making other disciples, baptizing them, etc.; (c) but every new disciple was to be taught "to observe all things whatsoever I have commanded you." That is, there was to be an unbroken chain, with every new convert carrying out this same Great Commission, obeying exactly the same command given to the disciples. (d) Notice the marvelous extent of this Great Commission. They were to go to "all nations," and it was to continue "even unto the end of the world." This same Great Commission is given in Mark 16: 15, 16, and in Luke 24:46-49 and in Acts 1:8. Exactly the same Gospel was to be preached to all nations, and exactly the same Gospel was to be preached from the time of Christ's ascension to the end of the world. Therefore baptism and all the Great Commission is still commanded of Christians.

II. Plan of Salvation the Same in All Ages

Acts 10:43 clearly shows there has never been any dispensational change in the matter of salvation. It says, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Every Old Testament prophet taught exactly what Jesus taught, what John the Baptist taught, what Paul taught, and now what Peter taught, that those who trusted in Christ should be saved. That plan never varied in any dispensation. So it is foolish to say that the "kingdom gospel" is one gospel and the "gospel of grace" is another gospel. That is a distinction manufactured by men ignorant of the Bible. There is no distinction in the Bible between one gospel and another gospel, except between the true Gospel and the false gospel.

III. John the Baptist Taught the Same Plan of Salvation

John 3:36 clearly shows that John the Baptist taught exactly the same plan of salvation that Jesus taught and that Paul taught. John the Baptist said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). You see at once that this is exactly the same plan of salvation that Jesus taught in John 3:16, that Peter preached in Acts 10:43, and that Paul and Barnabas preached in Acts 13:38, 39. So to say that the preaching and baptizing of John the Baptist was of another dispensation and is not part of the Gospel, is foolish and unscriptural.

IV. The New Testament Baptism Began With John the Baptist

Mark 1:1 clearly shows that the Gospel, in the New Testament, began to be preached by John the Baptist, and that John the Baptist properly belongs in the New Testament and not in the Old, and that he preached the Gospel of grace and did not preach the law. Speaking of John the Baptist, Mark 1:1 says, "The beginning of the gospel of Jesus Christ, the Son of God." Compare this with John 3:36, and you will see that it is only ignorance which would have John the Baptist baptizing people in order to save them. Anybody who interprets Matthew 3:11 as teaching that baptism went before repentance, or that baptism was essential to salvation, simply misunderstands the Scripture. Others pervert Acts 2:38 in trying to

prove baptism essential to salvation, but it never was. Neither Peter nor John the Baptist nor any other Bible preacher of either the Old or New Testament ever preached that baptism is essential to salvation.

V. No New Dispensation in Acts 28:28

The ultra-dispensationalists say that a new dispensation began with Acts 28:28 when Paul said, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." That is farthest from Paul's mind. Actually, Paul was simply following his usual order, every place he went, "To the Jew first, and also to the Greek" (Rom. 1:16). The same idea was included in the Great Commission, "beginning at Jerusalem." Jews should naturally begin with Jews. When Jews would not hear the Gospel, Paul always turned then to the Gentiles in the same city and preached to them. That is what he did in Antioch of Pisidia. In Acts 13:46 we are told, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Exactly the same thing happened in Acts 18:6 at Corinth. We are told, "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." Paul did not start a new dispensation in every town he came to! And it is silly to start a new dispensation in Acts 28:28 unless you start a new dispensation in Acts 13:46 and in Acts 18:6. Quarrelsome and critical preachers, without any solid seminary training, simply jumped to conclusions and started this heresy about a new dispensation at Acts 28:28.

VI. The Church Not the Mystery but That Gentiles Would Be in the Same Body as Jews

The ultra-dispensationalists utterly misunderstand the mystery revealed to Paul, as taught in Ephesians 3:3-6. There we are told, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." The mystery was not that there would be a church. No, the mystery is "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." The mystery was that Gentiles should be saved and in the same body with Jews. Jews found it hard to understand how Gentiles could be saved. That was a mystery to them. But God called Paul to be a special apostle to the Gentiles, and so he went everywhere explaining this mystery, that God wanted Gentiles saved, too, and that the Gospel was good for them, as well as Jews, and that both Jews and Gentiles, the saved, would be in one body. The body was not new. There is good evidence in Hebrews 12:23 that every saved person from Adam on to Christ's second coming will be in that "general assembly and church of the firstborn, which are written in heaven." It was the same body. The mystery was that Gentiles would be in it as well as Jews. Misunderstanding this truth, so clearly stated in the Scriptures themselves, the ultra-dispensationalists have done great harm.

VII. The "One Baptism" of Ephesians 4:5 Is Literal Immersion in Water

The ultra-dispensationalists have grossly misunderstood and misinterpreted Ephesians 4:5. That verse says, "One Lord, one faith, one baptism." But actually,

Our Lord's Endorsement . . .

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range of the Old Testament history and have embedded it in the New. When the Pharisees came tempting Him with the question, "Is it lawful for a man to put away his wife for every cause?" He answered and said unto them: "Have ye not read, that he who made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matt. 19:4, 5). What did the question mean? Was there not an accent of blame in it for not having duly marked an authoritative statement which really made an end of all question regarding this matter? But our Lord has left no room for doubt as to His meaning, for He founded His decision upon the words, "Wherefore," said He, "they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (vs. 6). Our Lord's argument has force in it only upon one supposition—that those words, taken from the first and second chapters of Genesis, are the words of God. But it is plain that our Lord believed the quotation not only to have force in it, but also to be absolutely conclusive. The words

are, therefore, quoted as the words of God Himself.

The Lord Jesus Said the Flood and Other Events of Genesis and the Pentateuch Really Happened

In the same way Jesus turns again and again to the Old Testament history as to a storehouse of unquestioned and unquestionable facts. Can anyone read the words, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away" (Matt. 24:37-39)—can anyone read these words without conviction that to Jesus all this was fact?

Quite in the same way He cites the institution of circumcision, the feeding of the Israelites with manna in the desert, the lifting up of the brazen serpent, the overthrow of Sodom and Gomorrah, and the judgment which fell upon Lot's wife.

Questioned on one occasion by the Sadducees regarding the resurrection, He replied by an argument at once so novel and so crushingly conclusive that from that hour His enemies ceased from what was now recognized as a vain attempt to entrap Him by their subtleties. What was the argument? It was founded upon a name which the history of the Book of Exodus tells us was applied to God Himself. He announced Himself to Moses and through Moses to Israel (Exod. 3:6, 15), as the "God of Abraham, the God of Isaac, and the God of Jacob." Standing upon that record as upon absolute truth—taking it as word for word the declaration of God Himself—Jesus added: "He is not a God of the dead, but of the living" (Luke 20:38).

Other Historical Books of the Bible Jesus Believed Absolutely

Incidents in the histories of Elijah and Elisha are referred to in the synagogue at Nazareth. When attacked on account of His supposed breaking of the Sabbath, Jesus reminds His questioners of David's eating of the shewbread. When He was urged to give a sign to certify His claims, He intimated that it would come in a way they little expected. They would receive the sign of the prophet Jonas; "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). The slaughter of Jesus would be the end neither of His life nor of His service, and as men saw in the deliverance and the after ministry of Jonah the seal of God, so should it be with the Son of Man. His enemies would receive the sign of the prophet Jonas.

On the same occasion the repentance of the men of Nineveh and the Queen of Sheba's answer to the fame of the wisdom of Solomon are both referred to with the same full and untroubled acceptance of them as unquestionable facts. If the Lord's claim to speak the words of the Father is to be regarded, this testimony settles the matter. Wherever it may be that we meet open denial of the accuracy and inspiration of the history of Scripture, there is not a shadow of it to be found with Jesus. There is no atmosphere of doubt here. The lowly disciple of this Master, who will accept as decisive the testimony of Jesus, will leave behind him every remnant of doubt and questioning, and come into the pure, bright joy of trust.

Christ's Reverence for the Scriptures Always Apparent

The reader of the Gospels is struck by another feature—our Lord's reverence for the Scriptures. So marked is this that no one, in enumerating the characteristics of the Lord Jesus, could omit it without afterwards con-

fessing that he had been guilty of a great oversight. The Scriptures are the theme of His ministry. They are with Him in His solitary conflicts. They seem to be ever in His thoughts. There is One who holds a like place in the reverence of Jesus—it is the Father. How did it happen that these Old Testament books rested, in the Lord's judgment, on that high level? There is no one whom Jesus so regarded save God. The authority of man in the past, or in the then present, was lightly esteemed. I do not see how the conclusion can be escaped that Jesus so revered the Scriptures for the sole reason that they are of God in the highest sense in which those words have ever been understood. The Old Testament was to Jesus God's Book—the Father's expressed mind and will.

A nearer view of our Lord's testimony confirms this conclusion. We are permitted to follow Him into the wilderness and to witness His temptation. The Lord is tempted in like manner as we are. He is attacked by the same specious arguments. Satan comes arrayed as an angel of light. But Jesus does not reason out the matter. Like a child He casts Himself upon the Scripture. He replies, "It is written." There was no call for Him to decide: all was already decided. He did not require to reason as to which path He should take. It had all been settled long before, and the word of command had been given and recorded upon the page of Scripture. Who recorded it? Who decided it? Who arranged that perfect way for Christ's feet and for ours, so that not even He had to take any further thought for the matter than simply to mark what was written? Can anyone mistake the answer? Is there any answer but one—that these words were God's words—and therefore, being God's words, are errorless and absolutely reliable?

The Saviour Says the Scripture More Authoritative Than One From the Dead

Our Lord, in one of His parables, assigns to "Moses and the prophets" a place which it seems impossible to explain except in the same way. The rich man pleads in his torment that Lazarus may be sent to warn his brethren. Abraham replies that they have Moses and the prophets, and adds, "let them hear them" (Luke 16:29). The once rich man still pleads: "Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (vs. 30, 31). Put the pleader's words in another form, and they amount to this: "A miracle will move these careless men. Let them only be brought into sharp contact with some messenger from the Unseen, and they will repent." Put the answer in another form, and is it not this: "There is no need to send Lazarus; the work is already done; the miracle has been performed; the messengers from the Unseen are already with them; the message of God is already sounding in their ears"? "Moses and the prophets," that is, the Old Testament which we now possess, is, in itself, more strikingly miraculous than one sent from the dead with a special individual message from God to us could be! If the presence of this Book does not speak to us and rouse us, then a message from the dead would avail us nothing.

In what, then, does this supreme miraculousness of the Old Testament consist? What gives it this character? It appears to me that, if we are to interpret this with perfect honesty, only one reply is available. This Book is more startling and more convincing than a visit from the dead, solely because it has come direct from God and bears upon its every page God's image and superscription. It is the word, not of a messenger, but of the Master. He that returned from the dead would, after all, be only a creature; but He that speaks here is the Creator. Hence, if God has failed, what can be hoped for even from one returning from the dead? It seems to me, I repeat, that behind these words of Jesus there stands the knowledge

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(Continued from page 3)

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Our Lord's Endorsement . . .

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that the Bible is the direct speech of God.

Christ Came to Fulfill the Law and the Prophets, the O. T.

The Sermon on the Mount has been appealed to by some as proof of how lightly the Old Testament was esteemed by our Lord. We are told that its commandments were revoked, and that it was generally set aside as an antiquated thing. The Lord's words were no doubt open to that misconception; for He has specially guarded against it. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you,

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). The demand of Jesus is one for a fuller righteousness than that of the Law. To the justice of the Old dispensation the mercy of the New has to be added. It is here that the misconception about our Lord's abrogating the Law has come in. The justice of the Law is not cast away; for how shall the Lord judge the world, save on the very principle, "an eye for an eye, and a tooth for a tooth"? But in view of that judgment, now hastening onward, believers must inscribe upon their banners, and must proclaim in all they do and in all they suffer, that now there is mercy if men will only turn and flee. They put aside every offence; they forgive even unto and beyond seventy times seven; they are defrauded and oppressed, and take it lightly; they go to prison and to death, patiently bearing the weight of enormous wrongs; they fill up what is behind of the sufferings of Christ, that men may look and recognize Him that waits to be gracious. That is no more an abrogating of the Old Testament than a man's yielding his rights is an abrogating of the laws of England. The law still stands, but this is the burden of those who, in this Gospel era, serve the Saviour of men, and who therefore take up their cross and follow Him.

This superadded law of mercy and of patient endurance of wrong is, therefore, by no means an abrogation of that justice which is eternal. Let us now turn back to the Lord's words: "Think not that I am come," He says, "to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). To fulfill! What, then, is that, the fulfilling of which sums up the mission of Jesus? Can it be a thing of error and mistake and human short-sightedness—a book marred by historical, moral, and scientific blunders? Jesus, we may safely say, never left heaven to fulfil the word of man. We have only to imagine such a thing to see how utterly incongruous and blasphemous the supposition would be. Could we put, for example, the Republic of Plato in the place of "the Law and the Prophets," and imagine our Lord saying that He came to fulfil that? What production of man could have even outlined the work of Jesus, not to speak of filling up its details, and determining the path He was to pursue and the things He was to do and to suffer? That to which our Lord makes Himself servant is not of man but of God.

Scriptures, Every Jot and Tittle, Are From God, Cannot Pass Away

This testimony is full enough; but let us take also the words which follow: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (vs. 18). Here, unless we are to set down this solemn testimony as reckless exaggeration, inspiration is claimed for the very letters of the Hebrew words. Not the smallest letter (the yod or jot) found on the page of the Hebrew Bible, nor even a tittle (a point which distinguishes one letter from another), shall in any wise pass from the law till all be fulfilled. Heaven and earth shall pass away, but these words, traced by inspiration of the Spirit of God, shall not pass away. The words of the Old Testament are more sacred to God than the most stupendous of His works. Every jot and every tittle was placed upon the page under His direct control, and God has thereby pledged Himself to each.

That is the Lord's statement. Believing in an inspiration which had to do with everything in the original document, not only with the thought, and not only with the words, but also with the very characters traced upon it—believing in inspiration of that kind, we can understand this statement of Jesus. It is intelligible and luminous. It is satisfying. It gives us a Bible as free from shortcoming and mistake, as inerrant and perfect and divine, as its Giver.

Jesus Said "the Scripture Cannot Be Broken"

I conclude this brief review of our Lord's testimony with a statement which is equally strong. The context in which the words stand (John 10:30-36) need not detain us. Meeting an accusation of blasphemy, our Lord quotes a statement from the eighty-second Psalm, with the remark that "the Scripture cannot be broken." That is, it cannot be loosed (*luthenai*), or dissolved. If it has tied a bond, we cannot undo it and let that which was bound go free; if it has flowed into a certain mould and taken a certain shape, it cannot be melted again and made to wear another shape. The thing it has done abides; the form that it has taken it wears for ever.

That is our Lord's statement in introducing this quotation from the Psalm. Will the reader mark its position? The statement forms the major premise in a syllogism. Put in logical form, the argument stands thus:

Major premise—No Scripture can be broken.

Minor premise—This (Ps. 82:6) is Scripture.

Conclusion—Therefore the words, "I have said, Ye are gods" cannot be broken. They remain unalterable. They are eternally true.

The significance of this testimony of Jesus will now be apparent. He, in effect, places His hand upon the entire Scripture, and declares it absolutely inerrant. It is sometimes said that the doctrine of verbal inspiration recklessly imperils our faith. But does not our belief in the theory of gravitation do the same? You have only to show that one speck of dust, hovering in the air, does not obey the alleged "law," and you demolish the law utterly. If it fails to affect the dust, it cannot control the universe. Every principle carries its consequences, and if we believe that God gave the Scripture we dare not throw away our faith before the little things any more than we can throw it away before the great things. It is this position which is taken by our Lord. Show but one mistake in the Bible as originally given, and it is no longer true that all Scripture is eternally changeless. Prove that there is one exception to this law, and our Lord's argument falls to the ground. For it could then be no longer said that the Scripture could not be broken, and that therefore Psalm 82:6, and every other text in the Bible must be accepted as fully and everlastingly true.

The Whole Bible Agrees With Christ's Doctrine of the Absolute Authority of Scripture

That this is the conviction of every writer of Scripture, and the testimony of every book which it contains, is admitted fully by the rationalists themselves. Reuss says, in his *History of Christian Theology in the Apostolic Age*: "The Apostles' adopted, without alteration, the dogmatic theories applied by the Jews to this canonical collection. The doctrine of the inspiration of the prophets, and of the sacred writers generally, had received in the schools the fullest development of which it was capable. That inspiration was regarded as something altogether exceptional, as the peculiar privilege of a small number of individuals chosen by Providence, or as bestowed only to meet special and solemn emergencies (Acts 1:16, 2:30; Heb. 3:7, 9:8, 10:15; I Pet. 1, 2; II

Pet. 1:21). The communications made to Israel by the prophets were so emphatically the word of the Lord and of His Spirit, and not the counsel of the speaker's own wisdom, that the significance of what they said was often not perceived by themselves until the fulfilment of the prophecy made it plain. It was not needful, therefore, to cite the names of the various sacred writers, in order to give weight to their testimony to religious or prophetic truth; though custom allowed this to be done. It was enough to appeal to Scripture in a general and abstract manner; or rather it was a natural consequence of the dogmatic principle laid down, to speak of Scripture as a single, continuous, organic and personal authority, itself speaking, and which, having prevision of the future before uttering its prophecies in a manner fulfilled its own predictions, since by the light of those predictions alone the fulfilment was recognized. This character of absolute authority, moreover, belongs to it, not only as a whole, but is possessed in the same degree by every subordinate part, so that all are spoken of as *the Scriptures* (Acts 1:16, 8:35; Jas. 2:8, 23; John 10:35, 19:37; Luke 24:27)—that is, special and indubitable manifestations of the will of God."

It is plain, therefore, that, if our Master is to be Judge in this matter, or if we are to give heed to the testimony of His apostles and of the Scriptures, our question is fully answered. Doubt is no longer possible as to the reality or the extent of the inspiration of the Bible. The Book has God for its Author. Its every utterance and its every word are His.

(FROM INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES, by Urquhart, editor of "Word and Work" published by Marshall Bros, London, 1895. Out of print.)

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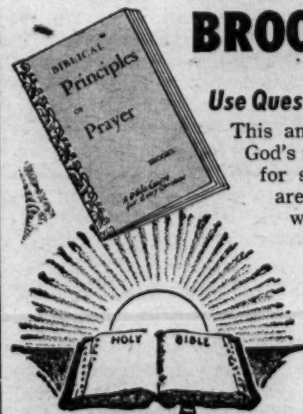
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